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LUTHERAN CHURCH IN  
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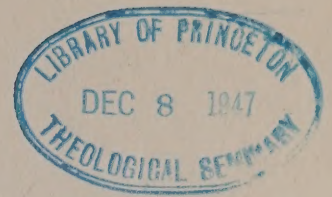
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DOCUMENTS

Illustrating the History  
of the

LUTHERAN CHURCH IN AMERICA

With special emphasis

on the

Missouri Synod

by

PROF. H. O. A. KEINATH

Concordia Teachers College  
River Forest, Illinois



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River Forest, Illinois

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## PREFACE

The history of the Lutheran Church in America is largely based on sources originally written in languages other than English. As the knowledge of these languages gradually becomes less general in this country, the need of translated source materials becomes more and more urgent.

The need of such translations is felt especially for the sources dealing with the early history of the various synods founded in the nineteenth century. Most of them are in German, and few have been translated. The instructor in the history of the Lutheran Church in America is generally confronted with classes which can not read these sources in the original, or, at least, find it a time-consuming and tedious undertaking.

This present collection of source materials is primarily intended for the author's course in the Lutheran Church in America given at Concordia Teachers College, River Forest, Illinois. Only a beginning has been made; the writer hopes to enlarge this collection as time permits, so that fields not touched in this first collection may also be given due consideration in the future.

H. O. A. Keinath,  
Concordia Teachers College,  
River Forest, Illinois,  
November 30, 1946.







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## I. FROM A LUTHERAN PASTOR'S DIARY - 1748

The most valuable source materials for the eighteenth century Lutheran Church in America are the writings of Rev. H. M. Muehlenberg. Muehlenberg came to America in 1742 and became the organizer of Lutheranism in this country. His activity centered in eastern Pennsylvania, near Philadelphia, but he also visited many Lutheran congregations up and down the Atlantic seaboard. He kept careful records of his work, often going into great detail about his travels and his private ministrations. These reports were sent to Germany and published as the Hallesche Nachrichten. The following is a sample of his accounts taken from Mann, Schmucker, Germann, Nachrichten von den vereinigten Deutschen Evangelisch Lutherischen Gemeinden in Nord America, I, p. 382 - 385.

"On April 20, (1748) I buried the wife of an elder from New Hanover. The woman had traveled to Tulpehocken a week before to visit her children and died. For her funeral text she had chosen the 42. Psalm, for her funeral hymn "Alas, my God, my sins are great," thus showing whercoo her thoughts had dwelled in life and death. She was the wife of an old man with whom she had nine children, eight of them still living; all are promising children, since the mother reared them with the greatest care. She was sickly and had other troubles. Such affliction moved her to prayer and an eagerness for God's Word, and the faithful Lord brought her to faith and godliness. Twice I asked her about her spiritual condition; she answered that she was indeed a sinner worthy of death and damnation, but the Lord Jesus had removed all her sin for His name's sake, etc. She said she knew on whom she believed. She thanked the Lord that by severity and kindness He had brought her to repentance, and that His means of grace had brought her to communion with the sufferings and the joys of the dear Lord Jesus. Thereby she was indeed crucified to the world, but the world in turn was abhorrent to her. I tested her with all kinds of objections to see whether she really had a solid foundation. But she joyfully declared: If I look to myself, I am a lost daughter, a Mary Magdalene; but the Lord has clothed me with the garments of salvation and with the cloak of righteousness, so that I must praise Him and sing: Thou Dearest of all, I am not my own, But all that I am and have is Thine alone, etc. Two weeks earlier she had visited me in Providence and among other matters showed a desire to depart and be with Christ, a prayer which the Lord heard and took her home.

On April 22d we left our home for Lancaster taking the assistant Kurtz with us. When we were still nine miles from Lancaster, all the elders of the congregation came out to meet us, having been informed of our coming; with them we reached the city that evening.







On April 23d we had many matters to discuss with the deacons and elders and told them it was not our purpose to foist Mr. Handschuh or anybody else on them as their pastor, but only to see whether they would reunite in love and establish sufficient order so that sound advice could be given for their benefit. We could not promise them anything definite, since our honorable fathers had sent only one minister, and the congregations at Tulpehocken and Raritan were vacant. My colleague Brunnholtz and I were puzzled how we should determine what was the Lord's will toward this poor congregation. Since we were obliged to help them, and neglecting to do this would have meant the dissolution of the congregation, we reached the decision that Pastor Handschuh would try to serve for a time until God's will would become clearer to us.

On April 24th Pastor Handschuh delivered an edifying sermon to a large audience on the story of the Good Shepherd. After the sermon, my colleague Brunnholtz and I, together with all the members, remained in the church and asked whether they would empower us to send them a minister according to our best knowledge and conviction, whoever would be suited for their purpose. They all answered, Yes. We also asked them whether they were ready to follow the examples of other congregations entrusted to us and elect a group of twelve persons whom they would recognize as their officials according to prescribed regulations. They declared that this should be done. We included the names of the erstwhile six deacons on the list of candidates and added six others, the best we could find. Then I had the members of the congregation come to the vestry by sixes where my colleague Brunnholtz presented the names of the candidates and had the men vote. After the twelve men had been chosen from the six former and six new deacons they were inducted by the congregation with a hand clasp, and then signed their instructions. All upright souls rejoiced at this, but the Herrnhuters feared that some order might be established.

Colleague Brunnholtz and I spent April 25th in anxious prayer and concern that the Lord give us a clearer indication of His will, and our dear Pastor Handschuh had worries of his own, since he saw that the day's burden and heat in the devastated vineyard was to be his portion. Finally, we had the men who were elected to the church council come together and told them in advance that after much deliberation and prayer we could give no better advice than to designate Pastor Handschuh as their minister. We let them think this over and asked for a brief answer; but we told them that if a single one was in doubt or dissatisfied with our advice and regulation, we would turn to the other vacant congregations and for the time being could not help them in any other way. After due consideration, they came to an agreement and asked for Pastor Handschuh. We considered the matter and decided to place him there on a trial basis for six months; this because he on his part did not want this as a permanent call but only on trial, and we wanted a free hand so that we could subsequently see the will of God more clearly. Consequently, with the consent of Pastor Handschuh we drew up an agreement and promised to assign him to the Lancaster congregation on a trial basis for six months, or at most, a







year; with the condition that if one of us should die within that time, our first united congregations should have prior claim on Pastor Handschuh.

On April 26th we left Lancaster; Mr. Kurtz returned to Tulpehocken, and we conducted a service in Earltown, about twelve miles from Lancaster. These people asked whether they could also be served by the new pastor; this was granted under the condition that they would effect a better organization and allow the Spirit of God to enter their hearts by His word. Whether this can be done and Pastor Handschuh will be able to stand the tiresome trips, we do not know. After the service we continued for seven miles and in the cold and rain arrived at the home of a doctor who received us into his house and kindly provided for us."







## II. EXPERIENCES OF A LUTHERAN PASTOR IN COLONIAL TIMES - 1747

Pastor H. M. Muehlenberg, 1711 - 1787, kept a careful record of much of his work. The following is a section from the Hallesche Nachrichten showing the lights and shadows of a colonial pastor's work. (Mann, Schmucker, Germann, Nachrichten von den vereinigten Deutschen Evangelisch-Lutherischen Gemeinden, pp. 336-338.)

"In Providence I was called to a twelve year old boy who was sick. He is a fine fellow in whom baptismal grace is plainly evident. He has memorized a large number of the principal Bible passages and edifying hymns, as well as the chief parts of Luther's Catechism, and he is able to make fine applications of these truths on many occasions. For instance, before he became sick, his mother went out into the field with him where the seed for the winter had been sown and complained that the grain was very thin and there might be a crop failure; the boy then said: 'Mother, cheer-up! Behold the fowls of the air, they sow not, neither do they reap etc. Think of how many loaves the Lord Jesus had when He fed four and five thousand men, etc.' That is his way of applying divine truths in an edifying way. May the Lord preserve this poor little branch from the many temptations and from the wind of doctrine and offenses in this country! I asked the father whether he would entrust the boy to me for studying, so that he might serve our church or school according to God's will. The father replied that ministers are so much despised by the sects in the newspapers, had to suffer so much, and had no certain source of livelihood, so that he would rather have him learn a trade in which he could serve God and his fellow-men.

In Providence a Reformed neighbor gave his daughter in marriage to a man of our congregation. I performed the ceremony and therefore was urged to attend the wedding. When friends and neighbors meet for such an occasion, one may expect to find people of various different religions and "persuasions", as the different sects call it, but especially such as were born in Pennsylvania and are unbelievers. For that reason I sometimes would prefer to sit in a stinking prison rather than be in such company. There was also a motley crowd, mostly self-invited guests, who ridiculed churches and pastors. The parents of the bride placed me and Colleague Brunnholtz, who happened to be visiting me, as well as a few Lutherans and Reformed, into a room by ourselves and left the rest in another room. We tried to edify ourselves by proper conversation and sang spiritual hymns. The scoffers in the other room acted like mad, pestered us and gave offense to some of our young people. It was pitiful, and when we had vainly admonished them a couple of times, we went home. Later this wild element was not satisfied until they had misled them to dance. Some of the children whom I had already prepared for communion refused to take part; but a couple of them were induced thereto as I found out from the others. The





parents of the bride excused themselves saying that they could not resist, since this unruly crowd paid no attention to them and feared neither God nor man. They had not been invited but came of their own accord. But there is a reason why people somewhat yield to such a crowd and are afraid to insult them. The farmers live far apart. Their whole wealth consists of cattle and some crops which they keep in barns or in stacks out in the open. If such men occasionally insult a saucy Irishman or some degenerate German they are likely to find their cattle or crops damaged, since everything is unprotected and thus exposed to the vengeance and rage of these hardened characters. For before one will look out of his house at night, his barn and all his property may already be destroyed by fire; and before the nearest neighbors or the justice of the peace can be summoned, the culprit may have done tremendous damage and have escaped miles into the woods. In this connection I want to mention what happened to my father-in-law, Mr. Conrad Weiser, during my time. As justice of the peace in his district he had pronounced sentence on a family for some wrong-doing. Some time later the doors of his house were fastened from the outside one night, a pile of straw placed on the front porch of the house under the roof with its dry shingles and set on fire. The smoke and crackling woke some of the children who roused the others; but because the door was fastened, they had to jump out of the windows and put out the fire. If the Lord had not protected the household, ten people, the whole family except two of the children who were elsewhere, would have burned to death in a few minutes. He had his suspicion who the culprit was, but could find no evidence according to English law. A believing Christian will indeed not fear men who can only kill the body and will know that without the will of God no hair can fall from his head, and that the Lord and God of Israel will neither slumber nor sleep but protect the house; however, those weak in faith are fearful and troubled about life and their livelihood, since they do not properly trust in God.

A young woman, who had danced at the above-mentioned wedding, now avoided our services until I finally looked her up and asked her why she did this. She explained she was ashamed before God for not being more watchful and not resisting temptation. I admonished her how unfaithful she had been to the many evidences of God's grace and to her own soul, etc. She complained that her conscience had troubled her so since she had resisted the Holy Spirit, but she would ask Christ for forgiveness and a new heart, and would let this fall serve as a warning. I took a young man to task asking him why he had acted so at the wedding. He sorrowfully confessed that by continual urging him they had finally got him to get the musician. When he brought this man and saw the worldly life, he was filled with such fear that he left and went home. He assured me that he was heartily sorry and in future would heed the inner warnings of God's Spirit and be more careful."





### III. DIARY OF A LUTHERAN PASTOR - 1748

One of the men who labored with Pastor Muchlenberg in eastern Pennsylvania was Rev. J. F. Handschuh. His diary has been preserved, and the following selection gives us an insight into a pastor's work on the colonial frontier.

(Mann, Schmucker, Germann, Nachrichten von den vereinigten Deutschen Evangelisch-Lutherischen Gemeinden in Nord America, I, p. 532-533.)

"On the 20th Sunday after Trinity I rode to Earltown in the morning, baptized a child, preached, conducted review and children's instruction; from the adults as well as from the young I noticed that my work has not been entirely without a blessing.

"On October 25, (1748) I preached in Lancaster and told the people the necessary things about the training of youth and the need of a good teacher. After the services I had the congregation remain and spoke to them 1) about the election of a new school teacher, 2) about renting an adequate school, and 3) about repairing the church building soon, since it is settling badly. But nothing definite could be done, since many members of the congregation as well as the chief men from the church council were absent; but upon my request, a few of those present promised to contribute something.

After the service on the 21. Sunday after Trinity the regular members again discussed the matter of a new school teacher, his annual salary and living place, and definite decisions were made. In the afternoon, the church council met again, a call as teacher to Mr. Jacob Loeser was drawn up and signed by the church council and elders.

Nov. 6. In the afternoon I visited a certain Herrnhuter. This man was one of the greatest enemies of our church in the local church controversy who immediately wanted to smash everything with his ax and therefore is greatly opposed by our people. Just now he confesses that he was deceived by the Herrnhuters, but he refuses to join our congregation, saying that they are all dead. At the bottom of his heart the cause may be self-righteousness; in the meanwhile he misses no sermon, checks up in his Bible in church, and repeats the sermon to his wife and children.

On November 19. I had preparation and confessional service in Earltown with those who had announced for communion.

On the 24th Sunday after Trinity we had a confessional service with a few before the sermon and communion was distributed to 41 guests. I then informed the congregation that on account of the distance, the severe cold, the deep snow and the river to be crossed, and also on account of my weak condition, I would be forced to be absent for the





next three months; a reader was chosen and the whole congregation admonished to peace and unity.

After the sermon on the second Sunday in Advent, thirty-four young people were examined and confirmed; the service lasted to about two o'clock and, I hope, was not entirely without blessing. During the rest of the time many who came from some distance announced for communion.

On December 5 people kept coming all day and during the evening to announce for communion and the same during the next day, so that there was not even a quarter of an hour for meals, since I talked with each one at length about his spiritual condition.

December 7 I called two women to my house for the purpose of finally settling their enmity of long standing. Although they accused each other back and forth, they still conducted themselves quite sensibly and forgave each other; I rejoiced at this and praised God in prayer. During the rest of the time many people announced for communion."





#### IV. A LUTHERAN ORDER OF SERVICE - 1748

The Lutherans who came to America from different European countries used the orders of services of their homelands. Thus a great diversity grew up in these matters. Muehlenberg saw the need of working toward uniformity in this field. In 1748 he and several collaborators prepared an agenda which became the basis for the order of service used in many Lutheran churches in America. Of its preparation Muehlenberg writes in the Hallesche Nachrichten: "On April 28 (1748) we had a conference in Providence about a proper agenda which we could use and establish in our congregations. Up to this time we indeed had a little guide, but nothing definite and certain, and nothing that agreed on all points... To use the Swedish agenda was neither agreeable nor necessary, since most of our members come from the regions of the Rhine and the Main, and to them the singing of collects is Catholic. Neither could we adopt an agenda to agree with everybody's wishes, since nearly every land and village has its own. Consequently, we took the agenda of the Savoy congregation in London as a basis, then added and omitted as it seemed useful and edifying for our circumstances." The following shows the order of morning service without communion. (Original German in Mann, Schmucker, Germann, Nachrichten von den vereinigten deutschen Evangelisch-Lutherischen Gemeinden, I, pp. 211-213. Translated in Ochsenford, Documentary History, pp. 26-28.)

##### The Manner in which Public Worship Shall Be Conducted in All Our Congregations

1. When the pastor enters the church, the service shall begin with the hymn, "Nun bitten wir den Heiligen Geist," either entire or several stanzas of it, or a stanza of the hymn "Komm Heiliger Geist, Herre Gott."
2. After the hymn the pastor goes to the altar, turns his face to the congregation, and says:

Beloved in the Lord! Thus saith the High and Lofty One that inhabiteth eternity, whose Name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones; I will not always chide, neither will I keep anger forever: only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God.





If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

Join me therefore in making confession of sins, saying: I have grievously and in various ways sinned against Him; not only by outward and gross sins, but much more by inward blindness of heart, unbelief, doubt, despondency, impatience, pride, selfishness, carnal lusts, avarice, envy, hatred and malice, and by other sinful passions which are naked and open in the sight of my Lord and God, but which I, alas! cannot fully understand. But I do sincerely repent, in deep sorrow, for these my sins; and with my whole heart I cry for mercy from the Lord, through His dear Son Jesus Christ, being resolved, with the help of the Holy Ghost, to amend my sinful life. Amen.

Lord God the Father in heaven, have mercy upon us.

Lord God the Son, Redeemer of the world, have mercy upon us.

Lord God the Holy Ghost, have mercy upon us and grant us Thy peace. Amen.

3. After the confession the hymn, "Allein Gott in der Hoeh sei Ehr" shall be sung.
4. During the singing of the last stanza the pastor goes to the altar, turns his face to the congregation and says:

The Lord be with you.

The congregation responds:

And with thy spirit.

The pastor says:

Let us pray.

Then he prays in the words of the Collect for the Sunday or festival day, in the Marburg Hymn Book. After the Collect, the Epistle lesson shall be read, being introduced with the words: Let us devoutly listen to the reading of the lesson for this day, from the etc.

5. Then shall be sung the principal hymn, selected by the pastor, from the hymns in the Marburg Hymn Book -- one familiar to the whole congregation. The whole hymn or only part of it shall be sung, as circumstances may decide.
6. After the singing of the principal hymn, the Gospel lesson shall be read, being introduced with the same words as the Epistle. After the Gospel the pastor repeats devoutly the Creed, in verse, "Wir glauben all." If children are present to be baptized, the Gospel and Creed are omitted.





7. Before the sermon the hymn is sung, either entire or in part, "Liebster Jesu, wir sind hier," or "Herr Jesu Christ, Dich zu uns wend."
8. Ordinarily the sermon shall be limited to three-quarters of an hour, or, at the utmost, an hour. If the pastor is moved to have an exordium or a series of supplications before he begins the Lord's Prayer, he is at liberty to do so. After the Lord's Prayer, as, usual, the Gospel is read, during which reading the congregation shall stand. The sermon being concluded, nothing else shall be read than the appointed Church prayer here following, or the Litany instead of it, by way of change; and nothing but necessity shall occasion its omission...

After the General Prayer, petitions for the sick shall follow, in case request has been made to that effect; then shall follow the Lord's Prayer and then whatever proclamation and notices may be required. When all is done, the pastor closes with the Vetus:

The peace of God, which passeth all understanding, keep your hearts and minds, through Christ Jesus unto eternal life. Amen.

9. Then a hymn shall be sung. After the sermon and the closing hymn, the pastor goes to the altar and says:

The Lord be with you.

Congregation responds:

And with thy spirit.

Pastor:

Let us pray.

Sustain us O Lord, Lord our God, that we may live; and let our hope never make us ashamed. Help us by Thy might, that we may wax strong; and so shall we ever delight ourselves in Thy statutes through Jesus Christ Thy dear Son, our Lord. Amen.

After the sermon in the afternoon shall be sung the hymn, "Ach bleib bei uns, Herr Jesu Christ." Then shall follow:

The Benediction

The Lord bless thee and keep thee...and give thee peace in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Then a stanza shall be sung at the close.





V. CALLING A LUTHERAN PASTOR - 1762

In 1762, Rev. H. M. Muehlenberg was approached by St. Michael's Lutheran Church of Philadelphia with the request for settling certain difficulties. He then worked out a congregational constitution for this church which, in its essentials, became the pattern for many congregations of the older Lutheran synods in America. The following excerpts from this constitution show the method prescribed for the calling of a new pastor. (Krausshaar, Verfassungsformen, p. 20-21.)

"The election of a pastor is to be done as follows: The whole church council, together with the rest of the oldest pastors of the united congregations, are to give due consideration to this important matter before God; they are to observe the pastors as to their gifts of grace and experience and in several impartial discussions consider who would best fit into the vacant congregation and also be willing to accept the call. If they notice someone who would fit into the congregation, they are to have him deliver a guest or trial sermon; several Sundays later, or at some other time, they will ask the communicant members of the congregation or have them send their votes in writing to state whether they will recognize and accept such a man as their pastor. If two-thirds of the church council and two-thirds of the communicants agree to the selection, he may be called and installed by some other pastor, after he has signed this church constitution. In case no one can be found in this American-Lutheran ministerium willing to accept the call, the church council shall be at liberty, with the consent of the congregation and the combined ministerium to use their best judgment and approach a God-fearing and honorable consistorium or ministerium of the Evangelical-Lutheran Church in Europe, which has the welfare of Christ's kingdom at heart, and call one or more pastors, the condition being that these pastors have been duly examined and properly ordained, and are of sound evangelical doctrine and live according to this doctrine."





## VI. CONDITIONS IN THE CHURCH OF SAXONY EARLY 19th CENTURY

Upon the death of Pastor J. F. Buenger, one of the men who left Saxony and came to America, Walther wrote a biography of this faithful worker in the Missouri Synod and published it in the Lutheraner. Since the life of Buenger was intimately connected with all the events which led to the Saxon Emigration, Walther took this opportunity to give an account of the intolerable conditions in the Saxon church at the time when the migration took place. The following is taken from this biography. (Lutheraner, 38, 1882, p. 66.)

"At that time the unconditional oath to accept the Book of Concord was nothing more than a meaningless farce; likewise, the most important practices of the state church actually were open denials of the church's confessions, which proves that only by moral principles such as are common among the Jesuits could anyone claim that the Saxon state church was still Lutheran, and therefore, orthodox, because it still had the confessions.

First of all, there was the church book, or so-called agenda, introduced in 1812, which a believing Lutheran pastor could use only with a bad conscience, since the formulas contained in this book were partly a plain denial of divine truth and partly a miserable dilution of Christian doctrine...

Furthermore, there was a miserable, rationalistic hymn book which a believing minister could use only with a bad conscience. One hymn began with the line: 'Virtue is the life of the soul', and this characterizes the spirit of most hymns in this book...

Likewise, nearly all the school books were permeated by the leaven of rationalism so that a believing pastor, functioning as the local inspector of the school, was continually in danger of violating his conscience...

It was extremely burdensome for the conscience of believing Lutheran pastors in the Saxon state church that by virtue of their position in this organization they were forced into sacramental and fraternal relation with false teachers and outspoken heretics; such men they even had to acknowledge as their superiors and permit themselves to be examined, ordained, pledged to the confession, and inducted into office by them; nor could believing pastors keep these men from blaspheming divine truth and preaching their own Satanic doctrines before their congregations."



VII. THE SAXON EMIGRATION - DEPARTURE FROM DRESDEN - 1838

J. F. Buenger, one of the Saxon emigrants, kept a diary of the journey to the new home. The following is the entry of October 20, 1838. (Lutheraner 38, 1882, p. 68.)

"October 20, 1838. Half past twelve at noon was the great moment when our liberation began. Only 44 persons were on board, since some had difficulties about their passes. Silently we all gave thanks to the Lord Jesus Christ for this hour of deliverance and prayed the Lord of the church for His presence and protection on the journey and for a similar deliverance for those who remained behind. A curious crowd waited for several hours to see us embark; some expressed their good wishes, but most of them denounced us. Thus I heard one distinguished-looking gentleman remark to another: 'These stupid Stephanists will all perish; they are all headed for their destruction; they think Stephan is their Lord and Savior, these stupid people.'"





I  
VIIa. THE SUBMISSION TO "BISHOP" STEPHAN - 1839

The person of Stephan is a psychological riddle. It seems that there was a time during his ministry in Dresden when he was a true and conscientious spiritual leader. But all evidence points to the fact that at the time of emigration he had become imbued with a hierarchical sense of church power and authority by which he sought to overcome all opposition to his own plans. On the trip from New Orleans to St. Louis the following document was drawn up and signed by those of his followers who were with him on the ship "Selma." Thereby these followers promised to be obedient and submissive to the "Bishop." (Translated from text printed in Vehse, Die Stephanische Auswanderung nach Amerika, pp.163-166.)

In the Name of the Triune God:

The deplorable spiritual condition of a large part of this migrating company, which has become more and more noticeable throughout our journey, has filled us with extreme sorrow. The sins which rule among us and cause us special grief are: Indifference to God's Word and contempt for the holy office of the ministry, and especially, a damnable attitude of suspicion and dissatisfaction toward our dear bishop, which has often been openly expressed with shocking impudence. Furthermore, There is a total lack of Christian love and brotherly conduct; instead we have backbiting, revenge, jealousy, envy, hypocrisy, and disobedience toward the regulations of His Eminence (Seiner Hochwuerden), pagan unbeliever and worldlimindedness, and, in general, a type of conduct which is a shame and disgrace to the Christian name.

If we consider that we were to be a congregation desiring to emigrate for the sake of the Apostolic Lutheran faith, which had definitely promised to serve God in the pure faith and a godly life, we feel ourselves urged all the more to make the following written declaration; we do this lest by our silence and indifference we become partakers of these sins, and in order that our grieved pastor and bishop may know what kind of people we are, and what he can expect of us.

Above all, we testify and confess in truth as before omniscient God, that we have full and complete confidence in the wisdom, experience, faithfulness and well-meaning, paternal love of our bishop; we detest all distrustful and suspicious expressions and thought by which the accusations of injustice, severity, vanity, selfishness, and irresponsibility in administering our possessions are raised against him.





Again we declare with sincerity of heart that we wish to continue in the Word of God and the pure old-Lutheran confession of faith. Furthermore, we declare that we will adhere to the episcopal form of church constitution, which even now has been partially established, to continue this in all faithfulness, and to live, suffer, and die in it; this constitution is in harmony with God's Word, was used in the Apostolic Church, has always been recognized by the true church, is in use in the Lutheran Church of Sweden, and agrees with the symbolical writings of the Lutheran Church.

Furthermore, we promise, (as we have already done by signing the Emigration Regulations, Par. 3), that we will submit in Christian willingness to the regulations, ordinances, and plans which His Eminence will establish both in church matters as well as for the common welfare, and that we will look upon them, not as an unwelcome burden, but as the means whereby our temporal and eternal welfare is to be promoted.

We repeat and reemphasize the promise, given in Par. 7 of the Emigration Regulations, that we will contribute money and services according to our ability toward the establishment and maintenance of church and school; we also promise to join the other congregations in caring for our bishop and the rest of the clergy and schoolteachers in Christian willingness without complaint, as our present circumstances permit, in order to show our obedience to God's command and to give evidence of our gratitude and appreciation for the gifts of grace received through the office of the holy ministry.

Since our honorable bishop and his ministerial assistants have been exposed to so much criticism from different sources, we consider it our duty to declare that we will always treat him with due respect and tolerate no criticism, whatever the source; we do this in observance of the words of our Lord Jesus Christ: "He that heareth you, heareth me; he that despiseth you, despiseth me," and I Tim. 5, 17: "Let the elders that rule well be counted worthy of double honor." Whenever we deserve some admonition or correction on account of wrong-doing, we will accept such reproof readily and gratefully, whether it come directly from the bishop or by an intermediary; in general, we will show ourselves upright, honest, and obedient in relation to our pastors: "Obey them that have rule over you and submit yourselves, for they watch for your souls as they that must give account; that they may do this with joy and not with grief, for that is unprofitable for you." If evil persons attempt to sow the seed of dissatisfaction and discord among us, or even try to effect divisions, we will resist them in all seriousness and report them according to the specific command of God, 2 Thess. 3, 14: "If any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed," and 1 Cor. 5, 13: "Put away from among yourselves that wicked person."



The above declaration and promise we thoroughly understand, and we have made it of our own free will, without urging and haste, and after due consideration; we have signed with our hands, the witnesses being cosigners with us, and we will faithfully and honestly perform this, as God will help us in Christ Jesus. Amen.

On board the steamer Selma, February 1839.

Otto Hermann Walther, Vicar  
M. Emil Julius Moritz Wege  
Theodor Julius Brohm, Cand. rev. min.





VIII. THE SAXON EMIGRATION  
CONDITIONS IN PERRY COUNTY, MO. - 1839

When the Saxons settled in Perry County, they promptly were faced with all the hardships of frontier life. It was virgin country in which all facilities for human life and habitation first had to be established. To this was added the sad experience with Stephan who was ousted from the colony. The following letter, addressed to relatives in German, gives us a glimpse of conditions; it was written by Johanne Christiana Magdalene Loeber, ("Christolchen" in the family), sister of Pastor G. H. Loeber, who had come to America with the 1839 group. She was a maiden lady of 44 years at the time of writing this letter and died a few months later, April 7, 1840. (Mitteilungen des Vereins fuer Geschichte - un Altertumskunde zu Kahla und Roda v. 7, pp. 162-166.)

Altenburg, December 4, 1839.

Dear Brothers and Sisters:

Since there will be a chance to send a letter to St. Louis tomorrow, possibly the last chance for the winter if the Mississippi freezes over, I decided to use the opportunity and write once more, as you are so much concerned about us. I wish you a merry Christmas and a blessed new year, although I realize that this will be over when this letter arrives. It is rather sad to think that this is the second time we could not celebrate this and other church festivals, as well as family observances, together; neither is there any prospect that we will ever celebrate them together, considering the distance. If I would follow my inclinations, I would keep sitting here in tears and with folded hands writing to you, (if it were possible), not in order to make you sad, but to cheer you up by recounting the many blessings of God which we have experienced.

Although our success has been limited, we have not really suffered want. We suffered a few days from a cold spell when we had no house for the winter and were still living in the summer hut; this was built of boards such as all the settlers built in the hurry of settling, and these were quite comfortable in summer.

Since the unpleasant affair with Stephan caused so much confusion and also delay in building of real houses, the measuring and distribution of land proceeded slowly... In September and October a cold fever began which still continues... For the time being, the parsonage also serves as a church until a better one can be built. The





three rooms which are only partially completed are decorated with cloths and carpets, so that the precious word of God can properly be preached and the sacraments administered... Building is inexpensive here, mostly log huts; every man does this himself with a few paid helpers or by return service. If they make the floors and roofs of clapboards, (short boards from thick slabs), and saw the few necessary boards for door and windows themselves, such a house costs very little, hardly ten dollars; if they buy the boards, 100 feet of poplar or oak costing \$1.50, a little house comes to about twenty dollars; mine will cost nearly thirty...

Since the fall of Stephan, the thoughts of the emigrants and of those who remained behind have been revealed. Here some of his best followers were so disgusted that they either turned to malice or to pessimism, as though no one in this world could be trusted anymore, and as though the old scoundrel had been treated too harshly. Their reports to Germany reflect all this. Some who no longer can play the leading roles are returning to Germany. What gossip they will spread! Well, God will bring liars to judgment... Although we have suffered enough of shame and loss, we can thank God that we are rid of this tyrant and deceiver...



## IX. THE ALTENBURG DEBATE - 1841

Among the immigrants who came to Perry County, Mo. in 1839 was Mr. J. F. F. Winter who became a school teacher in Altenburg, Mo. He kept a diary of the trip to America, and in April 1841 wrote an account of the whole migration story in a letter to relatives in Germany. In this letter we find the following account of events connected with the Altenburg Debate of 1841. This debate was the outcome of the confusion which reigned in Perry County due to the deposition of Pastor M. Stephan in 1839. (Translated by P. H. Burgdorf in Concordia Historical Institute Quarterly, XII, Jan. 1940, pp. 123-128.)

At the same time I must yet mention here that after Stephan's fall what was sinful about the Saxon emigration as well as the whole Stephanistic tendency was not at once clearly recognized by us. Under these circumstances Dr. Vehse issued a tract, with which you are perhaps already acquainted, in which he sheds light on many things. However, this treatise contains also many patent errors and much that is false. And besides, the manner in which he circulated it was not the proper Christian way, and he (who had been one of the worst Stephanites along with others) over-looked himself all too sorely. Now, it is indeed by no means to be denied that our dear pastors should no doubt have examined this treatise more carefully than was perhaps done at first and should have used greater precaution in their judgment concerning it. For here, too, it is true: Prove all things and hold fast that which is best. But, of course, if Dr. Vehse opposed them so harshly, it is no wonder that they harbored suspicion against him. At any rate, Pastors Loeber, Gruber, Keyl, and Walther are now clear as regards the matters propounded by Dr. Vehse, and they know very well to distinguish the light from the darkness therein.

Following the Vehse treatise, Candidate Brohm issued a thesis (not in print, however), in which he discussed the origin, growth, and effect of Stephanism, without, however, having struck the true medium in the matter. Later a treatise by Sproede appeared, in which he thundered away terribly at the pastors and repudiated their call and their office for the time being. Also a treatise of Master Wege appeared in which exaggerations occurred and in which things were carried very much to extremes. In all the treatises which were written that which was in itself good and by no means to be rejected, such as the call of a preacher of the Gospel, the ministerial office, the preaching of the divine Word, and the sacred Sacraments, and still other things, was all too sorely overlooked. However, they had the good effect of bringing about more reflection on the sins which had crept in at the time of the emigration and on the whole Stephanistic tendency, and thus there was stirred in the hearts of many the desire that something might be written





by the pastors on Stephanism, and the like, and presented to the congregations.

This task was undertaken by Pastor Loeber, who prepared a treatise in which he analyzed the whole of Stephanism in three parts and with the rest of the pastors formally renounced it, leaving it to the conscience of each one whether he should likewise want to subscribe to it. This was a good beginning, even though it did not prove satisfactory to some, and the scruples regarding the ministerial call, vocation, and office, and the Lord's Supper became ever more wide-spread. Pastor Buerger, who had been given a charge in Soelitz, even went so far as not only to issue a treatise wherein he expressed scruple upon scruple with reference to the office of preaching in the local congregations but also to refuse to preach any longer and to distribute the Lord's Supper, although he was willing to read sermons, to administer Holy Baptism, and to solemnize marriages. (Soon after his written declaration, in a conference held by our pastors, he severed his relations with the local communion, without, however, having presented clear reasons for his withdrawal.) Another result of this step by the conscience became confused, to which confusion Marbach in particular contributed considerably by his conduct as well as by a treatise which he issued soon after that of Pastor Buerger.

#### The Altenburg Debate

When such a schism occurred last month, it was much desired that the points in dispute, - the Scriptural doctrine of the Church, the ministerial call and office, and the like, - between Pastors Loeber, Gruber, Keyl, Ferd. Walther, on the one hand, and their opponents, Pastor Buerger, Mr. Marbach, Master Woge, Mr. Sproede, and the "eligible candidate" Klueger, and still others, on the other, might be calmly discussed in accordance with God's Word and our confessional writings. This was done in a number of conferences, but the scruples still troubled many hearts.

At last a public disputation was held, which took place on the 15th and 20th of this month between Pastor Ferdinand Walther and Attorney Marbach. Pastor Walther declared: You have doubts as to whether the Christian Church, a work wrought of God, God's Word, the Sacraments, and the ministerial office are present here. I maintain, and shall undertake to prove, that these not only can be, but must be, present, - and other things besides. Walther had divided the whole into six paragraphs, which are enclosed herewith, and the proofs he adduced were taken 1) from God's Word, 2) from the Symbolical Books of the Ev. Luth. Church, and 3) from the writings of the pure teachers of said Ev. Luth. Church and from those of Augustine and Ambrose.

The evidence was so clear and convincing that, after the conclusion of the first disputation, Marbach declared himself in agreement with the five paragraphs which had been debated and testified to this by subscribing the record of proceedings which was kept. After the





second disputation had been ended, in which the sixth paragraph was discussed, Marbach could not, as it seemed to me, fully come to a decision how to declare his position with regard to this paragraph. But on the following day, when Walther was about to depart for St. Louis to assume the pastorate of the congregation there (his brother having died in January of that year), Marbach calmly expressed himself as follows: 1) I acknowledge that the Christian Church is present here; 2) I have been extricated from my fundamental error; 3) the true Lord's Supper is present here; 4) there only remains for me the question whether I can take part in it. Pastor Walther immediately instructed him regarding the last point, which instruction was accepted in a kindly manner.

Thank God that these church controversies have thus at last come to be aired and that many a soul thereby has been put on the right track again.



## X. LOEHE'S DESCRIPTION OF SOME OF HIS MISSIONARIES - 1844

In order to arouse interest in the various undertakings in America, Pastor William Loehe, of Neuendettelsau, Bavaria, published a paper, "Kirchliche Mittheilungen aus und ueber Nord-Amerika". In the course of time, this little publication brought many reports from the field and Loehe's own accounts of what was going on in mission work among the Germans and Indians in the United States. In the following section Loehe characterizes some of the men who had been sent over to America. (Kirchliche Mittheilungen, 1844, No.2.)

"Ernst was poor. How did he go to America? We gave him part of the contributions which had been given to the editor of the Noerdling "Sonntagsblatt". Good friends, whom we know, gave him clothing; some handed him gifts on his way to Bremen; in Bremen a noble friend from Frankfurt a. M. arranged for having a small sum paid out to him as well as to Burger. In that way he went across. His trip was paid, not from one, but from many private sources.

Burger had some property. God has caused him to be a blessing in North America. When he left, we had some doubts whether this would be the case. For this reason we indeed provided him with the necessities from the gifts which the Sonntagsblatt had received, (although he did not need so much as Ernst), but in view of the fact that he went on his own, and we merely did not think that he should be dissuaded altogether, he left about 200 "Gulden" and his bed as a guarantee in case he should be a failure. Since we saw that he succeeded beyond our expectation, we sent him his property and allowed him to keep the funds he had received.

Baumgart left a promising career and went to America. He used his savings for his needs and thus became poor. When he started out, he left his piano, his bed, household goods, and some books which he no longer needed; we gave him something out of the surplus of this publication. Others, who had previously helped him, provided some of the necessities; since this was not sufficient, some good friends came to his support, partly through us and partly through others.

Hattstaedt has a few hundred "Gulden". Friends in Fuerth paid for his needs during the time of his preparation; these and other men of the diocese Zirndorf paid the trip from Fuerth to Bremen. The cost of the voyage was paid by Dr. Petri in Hannover out of funds donated for work in North America. Some women of Hannover provided clothing; he paid the cost of beginning in North America out of his own funds and has indicated that he will purchase some church property with his own money for the congregation which he is to serve.





Schuster is poor. The cost of his preparation and training, as well as traveling expenses to Bremen, were paid by his friends in Fuertth who recommended him to us. Friends in Hannover provided him with funds for the voyage and clothing. Other expenses and the cost of beginning in America were paid out of surplus of this publication and donations of friends.

Zwernor, the colporteur, has some 25 "Gulden". To this we added traveling expenses from the income of this publication. As a poor man he comes to America; he makes a living with his cobbler's hammer and awl, etc. etc., and in the sweat of his brow from selling books which he took along or received over there. If he sells little, he has little; if he sells much, he will be well provided for. His income is not large, and for the present he receives no support.



## XI. LOEHE'S INSTRUCTIONS TO A MISSIONARY - 1844

One of the men whom Rev. Loche of Bavaria sent to America was W. Hattstaedt. He became pastor of a congregation in Monroe, Michigan, and, when the Missouri Synod was organized in 1847, he joined as an advisory member. The following are excerpts from the instructions which Pastor Loche gave Hattstaedt when he left Germany to begin work among the scattered Germans in America. These instructions were printed in the Kirchliche Mitteilungen, 1844, No. 6.

3. A German-Lutheran candidate for the ministry will serve in a congregation of his confession. Therefore, for conscience sake, you can not accept a mixed congregation. You will rather choose a small congregation which is true to your confession and the old regulations, than a large mixed congregation which will make demands of different confessions upon you.
4. A German-Lutheran candidate for the ministry who knows conditions in North America recognizes the importance of the German language for the German faith, if we can call the faith of the Evangelical-Lutheran Church German without being misunderstood. Consequently, you will not establish any connections with congregations which will permit the use of English in the pastoral office and instruction. The German language and customs are the first line of defense of the Evangelical-Lutheran faith in America.
5. If you take over a congregation you will not permit yourself to be hired for only a few years but so long as it pleases God.
6. When you have been called by a congregation you will seek examination and ordination by a German-Lutheran synod and, if possible, be ordained in the presence of your congregation.
11. Most likely you will also have to be the school teacher in your congregation...
13. If possible, you will try to obtain a congregation in which a church property (Pfarrgut) will forever provide security for a German-Lutheran pastor. Your suggestions in this matter will receive our careful consideration.





16. On this trip (to the west) you are to visit and greet the faithful Saxon pastors who have migrated to America and now have freed themselves of Stophanism; together with our brethern in Ohio you are to ask them for joint efforts in the sacred cause... You are to assure them of our love and good will, tell them what we are doing and planning, and receive their advice regarding work among the American Indians.
23. The colporteur is to accompany you in order to distribute literature, unless there are special reasons why he should remain behind."



XII. A PASTOR'S INCOME IN <sup>1844</sup>~~1884~~

The salaries of pastors and teachers a century or so ago may impress us with their modest figures. We must remember, however, that in those days money was not nearly so plentiful as it is today. Very often part of the salary was paid in other things than money. The following are brief reports of pastors regarding their salaries. The first is that of Pastor Sihler; the second that of Pastor Ernst who had come to America through the efforts of Loehe.

(The letters originally were printed in Loehe's Kirchliche Mitteilungen, 1844, No. 10; reprinted in Fritschel, Quellen und Dokumente, p. 31.)

(From Sihler's letter): ... "Nearly all my rural members were common laborers in Germany; most of my people here in Pomeroy (Ohio) work in the local coal mines, and the earliest settlers have undertaken the struggle with their woods and hills only some six or seven years ago. Eight came only recently, and these I have excused from all contributions in money and produce. Still they annually pledged and paid \$150 in cash. My two congregations also furnished about 200 bushels of oats and three tons of hay for my horse. Some also pay a half dollar for a baptism. On May 30 I made a beginning by pledging \$20 for a new church building here in Pomeroy; four tradesmen and thirteen common laborers made pledges after I had read 2 Chronicles 30 and made application so that it all totaled \$327. The number of contributors has risen to 44 and the amount to \$555. The corner stone has been laid, and we look for the completion of the church by the end of October...

(Pastor Ernst reports this income): ... I received \$70 in cash, 39 bushels of wheat, 30 bushels of oats, 57 bushels of corn, 327 Pounds of ham, 214 pounds of sugar, 115 pounds of lard, and 40 bushels of potatoes. Some have not yet made a contribution. The man with whom I live gave me a cow which I can use. Other necessities I can obtain with my surplus of sugar."





### XIII. THE PERRY COUNTY COLLEGE IN 1845

A few months after their arrival in Perry County, Mo., the Saxons established a log college in their midst. For a number of years this school had a rather precarious existence, instructors being called away to more important fields of labor. In 1843 the congregations of St. Louis and Perry County jointly called "Rector" Goenner to teach at the institution. The local pastor, G. H. Loeber, also helped in keeping the "college" alive. It was he who wrote the following report to the Lutheraner.  
(Lutheraner I, July 26, 1845.)

The present enrollment is eight students. The three older students, sixteen to twenty years old, constitute the first class; the five younger, eleven to fourteen years, the second class. In some subjects the latter class is again subdivided into two divisions. We teachers at the institution have developed a curriculum according to which our lessons at present are distributed as follows:

Rector Goenner, who devotes himself chiefly to languages with special reference to theology, reads the following with the first class: The Bible in the original languages, Xenophon and Plutarch in Greek, Julius Caesar then Cicero in Latin; the Greek and Latin poets, particularly Homer and Vergil are also given due attention. Besides, he instructs in English language.

Last year Pastor Keyl gave a course in church history according to Rechenberg's Latin Compendium and an explanation of the original language of the Epistle to the Romans and the First Epistle of Peter to the first class; now he is giving them theology according to Rechenberg's Theologia Symbolica and training them to make excerpts from the chief writings of Luther.

At present the undersigned is continuing to teach Christian doctrine according to Hutter's Compendium Locorum Theologicorum to the first class; likewise, a practical explanation of the psalms and a harmony of the four Gospels in which the second class also takes part. Besides, he gives instruction in the writing of German compositions (which he corrects) and gives courses in catechetics, introduction to psychology and logic, in French and mathematics.

In the second class Rector Goenner teaches Latin, Greek, and English as a preparation for the work of the first class. The undersigned, in addition to the above-mentioned Bible studies, reviews Luther's Catechism with them, teaches German composition, narration and public speaking, and instructs them in geography, history, arithmetic, geometry, and drawing...



#### XIV. THE MEETING IN CLEVELAND, 1845

Pastor Loehe of Bavaria had hoped that the men whom he sent to America could enter into union with some existing Lutheran church body. Some of them did join the Ohio Synod, but difficulties arose, and they left this organization again. Thus the way was opened for the forming of a new synod to embrace the conservative Lutheran elements in America. In September 1845, a meeting was held in Cleveland for the purpose of deliberating on a new venture, and thus a step was taken which led to the organization of the Missouri Synod. In his Kirchliche Mittheilungen, 1845, No. 12, Loehe reported on this Cleveland meeting as follows:

"It has been reported previously that our friends had decided to separate from the German-Lutheran Synod of Ohio because of its unchurchly tendencies and had called a meeting for the second Saturday in September to deliberate on synodical matters. This meeting took place September 13-18 in Cleveland, the following being present: Prof. Winkler, Dr. Sihler, Pastor Wyneken, Ernst, Burger, Selle, Schmidt, (pastor in Cleveland), Husmann, Richter, (belonging to the Michigan Synod), Detzer, Romanowski, Schuster, Hattstatt, Baumgart, Lochner Kornbausch, and two students, pupils of Prof. Winkler and Dr. Sihler, named Wernle and Fricke. Of our men only Craemer and Sauer were absent, the former on account of fever, the latter on account of the great distance. Craemer, however, gave assurance of his participation and unity with them in writing. Likewise, Pastor Brohm of New York participated by letter. No detailed reports of the proceedings have been received; but the available information proves that our friends realize what they are to do and that they are acting with all seriousness. Further details will be given to our readers, D. v., on one of the first issues of 1846. All those present were greatly benefited by this meeting; that is the assurance in the several letters received. Under date of November 10 Lochner writes as follows:

'Although the Old Adam occasionally came to the surface in the discussion of such important matters, the meeting was a great blessing. We were strengthened by the Word, by prayer, and the sacrament. Toward the end of the session we younger members were especially assisted by the advice given to us by older members in all kinds of pastoral questions and problems. I was especially impressed by the humility, love, and enthusiasm of Wyneken, the clear judgment and dignified conduct of Sihler, and the levelheaded and frank manner of Ernst. Each one realized that we must meet again and then as often as possible. For the edification of ourselves and the Cleveland congregation, services were held every evening in which Wyneken, Sihler, Ernst, and Hattstatt preached on the Lord's Supper, the church, baptism, and justifying faith. Give us some more sermons such as these, also in other churches, and we shall soon see the blessings. At the close, the ordination of Burger, Schmidt, and Romanowski took place, Dr. Sihler officiating.'"





XV. SELECTIONS FROM THE CONSTITUTION  
OF THE FRANKENMUTH CONGREGATION - 1845

This "Kirchenordnung" is the work of Pastor Wm. Loehe of Bavaria and was brought to Michigan with the first group of Franconians in 1845. It reveals the strong confessionalism of this group and also Loehe's idea of church government.

1. We profess our adherence to all the confessional writings of the Lutheran Church: To the Augsburg Confession, its Apology, the two catechisms of Luther, the Smalcald Articles, the Formula of Concord, or, in short, to the Book of Concord of 1580 as it first appeared in Dresden. Thereby we profess our adherence to the Lutheran Church itself. To her we unreservedly belong, we and our children, our ministers and our school teachers.
2. Our ministers and schoolteachers by an oath declare their acceptance of the complete Lutheran Concordia of 1590, not only in so far as, but because, it agrees with the Word of God; not merely for the sake of conformity and obedience, but out of their own innermost conviction. This regulation is to be embodied in the oath of ordination.
3. In preaching and teaching, our ministers and schoolteachers use the German language exclusively. Our firm resolve is to be and remain German. We are organizing a congregation which is to remain German forever. This also is to be observed by our ministers and schoolteachers.
4. When a vacancy occurs in our ministerial office, it is to be filled by calling a Lutheran pastor or by choosing one from a group of Lutheran candidates applying for the position.
5. Whenever a vacancy exists in our ministerial office, this is to be announced, if necessary, by the president of the synod to which we belong, and applications are to be made to him.
6. The president of the synod, or a neighboring pastor appointed by him, (who must enjoy our confidence or else yield to another), arranges for the election of a committee on election.
7. This committee on election is to be chosen from the men of the congregation who are eighteen or older.
8. The number constituting the committee on election is determined according to the number of eligible members of the congregation, but should not be less than four. In case of a tie vote, the president of the synod decides the matter.



9. For the election of this committee all confirmed members of both sexes shall cast their votes.
10. The president of the synod will promptly report all applications received to the committee on election; thereupon this body may in some ways ascertain the sentiment of the congregation.
11. As soon as the period for receiving applications has expired, the president, together with the election committee, determines the day on which the election is to be held; at this election the president shall appear in person, or be represented by a duly authorized pastor of the neighborhood.
12. For the purpose of the election, the president, or his representative, and the committee on election meet in the vestry or some other suitable place.
13. During these deliberations, the congregation, under the guidance of a neighboring pastor, is assembled to pray for the gift of the Holy Spirit; they are to remain in the church singing and praying until the election proceedings are ended.
14. The president of the synod will at once inform the congregation of the result of the election giving the name of the pastor-elect and such personal information as may be convenient.
15. Thereupon the Te Deum is to be sung in German, and, after prayer has been offered for the pastor-elect, the congregation is to be dismissed with the benediction.
28. If a pastor already in office, or some other servant of the church, has been, or is to be, convicted of unworthiness and incompetence, the congregation can not dismiss him, but must register a complaint with the president of the synod.
30. If the congregation fails to lodge a complaint against an unworthy and incompetent pastor, the president of the synod, even without special invitation, shall go there and conduct a visitation. If the pastor, or whatever title the servant of the church may have, is found to be unworthy or incompetent, the president shall dismiss him.
40. The occasional emoluments shall be paid as follows:

For a baptism in church	.50
For a home baptism in congregation	1.00
For a home baptism outside of congregation	2.00
For a confirmation	2.00
For a marriage in the church	1.00
For a wedding sermon	1.00
For communion of the sick	.50
For burial with commitment	1.00
For burial with address at grave	1.50
For burial with sermon	2.00





- 43. Each colonist will designate a piece of his holdings as church property.
- 48. The pastor is in charge of this church property.
- 70. In our congregation no one can enter a mixed marriage.
- 81. Our pastor receives the Lord's Supper out of his own hands.
- 86. We have earnestly resolved to instruct our own children.



XVI. ATTENDING THE FIRST MEETING OF THE MISSOURI SYNOD - 1847

One of the leaders of the Missouri Synod in its early years was Dr. W. Sihler, pastor in Fort Wayne, Indiana. He had taken part in the deliberations which led to the organization of the Synod, and was present at the meeting in 1847. Sihler later wrote an autobiography and therein he gives us the following description of his trip to and from Chicago in connection with the meeting at which the Missouri Synod was organized. (Sihler, Lebenslauf II, pp. 88-89. 96.)

"The most important event in the first half of 1847 was the organization of our synod in Chicago. At that time this city numbered hardly 20,000. Pastor Selle served the Lutheran congregation in that city. There was no railroad from Fort Wayne to Chicago. We started out in April, some on horseback, some by vehicle. Wolter, Husmann, Jaebker, Frincke, and I were on horses; Pastor Ernst rode in his buggy with Pastor Streckfuss; the delegate of our congregation, Mr. Voss, rode in a one-horse wagon with a small load of books. We could not travel this distance of 150 miles on a straight line; beyond Plymouth there were impassable prairies now crossed by a railroad. We had to go in a roundabout way, thus covering 180 miles on the way to Chicago. This took us five days, averaging 36 miles per day. We all were in the best of spirits and had all kinds of diversion, so that the long trip was not unpleasant. The weather was generally fair, the horses remained fit, and we always found tolerable lodging and the customary hospitality...

For our Fort Wayne group the weather on the return trip was not so favorable as it had been when we came; there were occasional rainstorms. The buffalo robe which Mr. Barthel had brought me from St. Louis came in handy; into this I wrapped myself from head to foot. I must have looked rather terrifying, about like an Indian chief, for children, chickens, and geese fled in haste when they saw me come riding along. The trip home, which again took five days, was made without further incident."





XVII. THE CHARTER MEMBERS OF THE MISSOURI SYNOD - 1847

When the Missouri Synod was organized in 1847, it was composed of twelve voting pastors, ten advisory pastors, two ministerial candidates, and sixteen congregations. The following is a list of these charter members and their post office addresses. (Proceedings of First Convention of the Missouri Synod, 1847, p. 17.)

"A. Voting Pastors:

- Pastor C. F. W. Walther, St. Louis, Mo.  
The German Ev. Lutheran Congregation, U. A. C. in  
St. Louis, Mo.
- Pastor A. Ernst, Marysville, Ohio  
The German Ev. Lutheran Congregation, U. A. C. in  
Neudettelsau, Union Co. Ohio.
- Pastor Dr. W. Sihler, Fort Wayne, Indiana  
The German Ev. Lutheran St. Paul's Congregation in  
Fort Wayne, Indiana
- Pastor F. W. Poeschke, Peru, Illinois  
The German Ev. Lutheran Congregation in Hassler's  
settlement and the French Ev. Lutheran Congregation  
on the Saminaque, Illinois
- Pastor F. A. Craemer, Bridgeport, Michigan  
The German Ev. Lutheran Congregation in Frankemuth,  
Michigan
- Pastor F. W. Husmann, Fort Wayne, Indiana  
The German Ev. Lutheran St. John's Congregation in  
Allen and Adams County and the German Ev. Lutheran  
Congregation near Fuelling, Adams County. (Resident  
in Marion Township, Adams County, Indiana.)
- Pastor G. H. Jaebker, Poughkeepsie, Indiana  
The German Ev. Lutheran Congregation in Adams  
County, Indiana on the left bank of the St. Mary's  
River
- Pastor G. K. Schuster, Mishawaukie, Indiana  
The German Ev. Lutheran congregations in Kosciusko  
and Marshal County, Indiana
- Pastor G. Strechfuss, Wilshire, Ohio  
The German Ev. Lutheran Zion Congregation in Van Wert  
county and the German Ev. Lutheran St. Paul's Congre-  
gation in Mercer County, Ohio



Pastor J. C. H. Fick, Femme Osage, Missouri  
The German Ev. Lutheran Congregation in Neumelle,  
St. Charles County, Missouri

Pastor E. Mor. Buerger, Buffalo, New York  
The Ev. Lutheran Trinity Congregation in Buffalo,  
New York

Pastor W. Scholz, Nashville, Illinois  
The German Ev. Lutheran St. John's Congregation in  
Minden, Washington County, Illinois

#### B. Advisory Pastors

Pastor G. H. Loeber, Apple Creek, Missouri  
Altenburg, Perry County, Missouri

Pastor Ottomar Fuerbringer, St. Louis (care of Rev. C. F. W. Walther)  
Elkhorn Prairie, Washington County, Illinois

Pastor Ch. A. Selle, Chicago, Illinois  
Chicago, Cook County, Illinois

Pastor F. W. Richmann, Lancaster, Ohio  
Fairfield County, Ohio

Pastor J. Trautmann, Port Clinton, Ohio  
Danbury, Ottawa County, Ohio

Pastor C. L. A. Wolter, Fort Wayne, Indiana  
Fort Wayne, Indiana

Pastor Th. Jul. Brohm, New York, New York  
New York City

Pastor W. Hattstaedt, Monroe, Michigan  
Monroe, Michigan

Pastor J. E. Schneider, Marion, Ohio  
Marion, Marion County, Ohio

Pastor A. Detzer, Bryan, Ohio  
Williams County, Ohio

#### C. Ministerial Candidates

Carl Fricke, Fort Wayne, Indiana  
Visitor in Wisconsin

J. Lor. Flessa, Bridgeport, Michigan  
Frankenmuth, Michigan"





## XVIII. THE FIRST CONSTITUTION OF THE MISSOURI SYNOD - 1847

The preliminary meeting which resulted in the organization of the Missouri Synod were held in Cleveland (September, 1845), St. Louis (May, 1846), Fort Wayne (July, 1846). Out of these discussion grew the first constitution of the Missouri Synod, adopted in 1847. Although revised in the course of years, it is essentially the same as the present-day constitution of the Synod. The following are the first two sections of this constitution. (Translation by Roy Suelflow in Concordia Historical Institute Quarterly XVI, April 1943, pp. 2-4.)

### Constitution of the German Evangelical Lutheran Synod of Missouri, Ohio, and Other States

#### I. Reasons for forming a synodical organization.

1. The example of the Apostolic Church. (Acts 15:1-31.)
2. The preservation and furthering of the unity of pure confession Eph. 4:3-6; 1 Cor. 1:10) and to provide common defense against separatism and sectarianism. (Rom. 16:17.)
3. Protection and preservation of the rights and duties of pastors and congregations.
4. The establishment of the largest possible conformity in church government.
5. The will of the Lord that the diversities of gifts be used for the common good. (1 Cor. 12:4-31.)
6. The unified spread of the kingdom of God and to make possible the promotion of special church projects. (Seminary, agenda, hymnal, Book of Concord, schoolbooks, Bible distribution, mission projects within and outside the Church.)

#### II. Conditions under which a congregation may join Synod and remain a member.

1. Acceptance of Holy Scripture, both the Old and the New Testament, as the written word of God and as the only rule and norm of faith and life.
2. Acceptance of all the symbolical books of the Evangelical Lutheran Church (these are the three Ecumenical Symbols, the Unaltered Augsburg Confession, the Apology, the Smalcald Articles, the Large and the Small Catechism of Luther, and the Formula of Concord) as the pure and unadulterated explanation and presentation of the Word of God.



3. Separation from all commixture of Church or faith, as, for example, serving of mixed congregations by a servant of the Church; taking part in the service and Sacraments of heretical or mixed congregations; taking part in any heretical tract distribution and mission projects, etc.
4. The exclusive use of doctrinally pure church books and school-books. (Agenda, hymnals, readers, etc.) If it is impossible in some congregations to replace immediately the unorthodox hymnals and the like with orthodox ones, then the pastor of such a congregation can become a member of Synod only if he promises to use the unorthodox hymnal only under open protest and to strive in all seriousness for the introduction of an orthodox hymnal.
5. Proper (not temporary) calling of the pastors and orderly election of congregational delegates by the congregation. The life of both minister and delegate must be beyond reproof.
6. Provision of a Christian education for the children of the congregations.
7. Exclusive use of the German language in the synodical conventions. Only guests may use a different language if they cannot speak German.
8. Strangers cannot become members of Synod unless they can prove themselves to be thoroughly orthodox in respect to doctrine and life.





XIX. INSTRUCTIONS FOR A MISSIONARY-AT-LARGE  
OF THE MISSOURI SYNOD - 1847

When the Missouri Synod was organized, the great German immigration of the nineteenth century was well under way. By the tens of thousands these people moved to the frontiers, often settling as little groups in out-of-the way places. The task of the church was to follow and gradually organize them into congregations. At its first meeting in 1847, the Synod established the position of a missionary-at-large, (Besucher). The following regulations were drawn up for this position. (Proceedings of the Missouri Synod, 1847, p. 13-14.)

- "1. First of all, he is to look up the German settlements and inquire about Lutherans in them; also when passing through English settlements, he is to look for German families and visit them.
2. It shall be his duty to visit Lutheran homes and there inquire:
  - a) Whether the families came from Germany or from the eastern part of America, and how long they are already here.
  - b) Whether father and mother in the household are really Lutherans.
  - c) How many children and other members of the household there are, and whether all are baptized and how many are confirmed.
  - d) Whether they are ever visited by traveling preachers of sectarian churches and how these deal with them on the occasion of such visits.
  - e) Whether English or German enthusiasts and sects have regular services in their neighborhood and whether Lutheran settlers attend them.
  - f) Whether there are any Catholics, Reformed, United (Lutherans and Reformed) etc. in the settlement and how many; whether these are being served by ministers of their own denominations.
  - g) Whether the Lutheran settlers have Bibles, Luther's Small Catechism, good hymn books and possibly old orthodox prayer books in the home and use them. If he finds that such good books are available but are not being used, he is to admonish the people not to leave such treasures lying idle and to give them advice in establishing proper services in the home; should he find books of un-Christian or heterodox content and notice that such are even being used, he is to show these people from the Word of God that such material is contrary to Scripture and thus harmful to the soul, so that, if it please God, they will discontinue their use.



3. The above investigation, of course, is not to be made in the form of an examination, but by means of ordinary conversation and without giving the impression of undue forwardness.
4. As much as possible, he is to inform himself about the spiritual conditions of the various families and their members, and according to the measure of his God-given ability, he is to instruct in the Word of God as needs may dictate.
5. It is his duty to urge the people in all love and seriousness to establish the office of the ministry among themselves. If he finds larger settlements, or a number of smaller settlements grouped together, which are willing to call a Lutheran pastor, he is to instruct them in the necessary steps to be taken for this purpose. But if the number of Lutheran families in a larger area is too small to have a resident pastor at once, he is to urge the people to unite with the nearest Lutheran congregation having a faithful pastor who then can occasionally come and serve them with Word and Sacrament; in the meanwhile they are to edify themselves from a good sermon book on Sundays rather than attend the services of the enthusiasts (Schwaermer).
6. He is to instruct the heads of households, where these are at too great a distance from Lutheran congregations with regular services, to baptize their children themselves, if the danger of imminent death or other circumstances warrant the step, rather than to have traveling sectarian preachers do this. But upon the special requests of his brethren in the faith, the visitor is to preach and also baptize their children.
7. He is to see whether the children of school age can read to some extent, know anything of the catechism, have memorized some good hymns, prayers, especially the Ten Commandments, the Creed, and the Lord's Prayer. This may conveniently be done in the individual homes during the evening hours. As time and opportunity permit, he should instruct the children in the chief parts of the Christian doctrine.
8. Where he finds that children have been neglected, he is to admonish the parents in all seriousness and give them advice for using especially the late fall and winter months for instructing their children in reading and to have them gradually learn the main facts of our Lord Jesus Christ's life and Luther's Small Catechism.
9. For this purpose, as well as for the instruction of adults, he is to carry a supply of useful little pamphlets and pictures of sacred history with him.
10. In his diary he is to keep record of the number, location, surroundings, general circumstances of these fellow-Lutherans whom he visits; personal experiences in connection with his work should especially be recorded.





11. In his bi-monthly reports to the president he is to give a very special statistical account of the results of his visits and also report the most important matters from his activity.
12. He should carefully avoid intruding on another's field even where this belongs to a heretic or one of the heterodox.
13. He is to give an account of his traveling expenses to Synod."



XX. REPORT ON AN INDIAN MISSION SCHOOL - 1848

The Indian missions in Michigan were carried on with much enthusiasm during the early years of the Missouri Synod. Especially the schools for Indian children gave promise of considerable success. In the Frankenmuth mission a flourishing Indian school was maintained for some time. The following is a report by Missionary A. Craemer which appeared in the Lutheraner V, p. 3. Sept. 12, 1848.

Frankenmuth, Cass River, Mich.  
August 1848.

...It is my greatest joy to bring a report of our promising school and of the Indian children entrusted to us for instruction, of whom we have baptized nineteen to date. Recently, when I returned from a month's absence attending a synodical convention, they welcomed me with such fervor and joyful cries that I just had to love them all the more... Surely, anyone who has ever observed these little roustabouts in the woods, how dirty they are as they crawl around the parental huts, how their piercing cries fill the air and how they disappear into the woods as soon as a white man appears, and now finds some twenty of them neatly washed, combed, and properly clothed, coming to breakfast with healthy looks and, in spite of eager appetites, not sitting down at the table until morning devotion and the table prayer have been taken care of -- who watches them as, slates in hand, they first go to our German school where they sing our German morning hymns, join in prayer, learn to spell, read, write, and count in German, and then come to religious instruction and English lessons where they recite Luther's Small Catechism in their own language and tolerably learn to spell English words of two and three syllables -- who sees them sit down to a frugal meal at noon and then watches them in free time when the boys hunt birds with bow and arrow or roam through the woods in search of berries while the girls are busy sewing and knitting or working in the gardens or field -- who hears their sincere "Good night" as they shake hands with everyone, even strangers, who may be present -- who could spend a Sunday with us and see how most of them voluntarily come to our German services and pray the Lord's Prayer and the Creed with us before they all go to their own services to sing hymns in the Indian language, pray, and attentively listen to readings from Genesis and the Gospels -- whoever could see all this surely would share our joy and thank God who has considered us worthy to be instruments of His mercy to these poor children...





I will mention the one great difficulty that children are often taken home by their parents who do not understand the situation. Usually they promise to return them in ten to fourteen days, but frequently they keep them at home for two to three months and when the children finally do come again, we have to start all over.



XXI. A MISSIONARY-AT-LARGE MAKES A REPORT - 1849

During its early years, the Missouri Synod used "visitors" or missionaries-at-large, to tour the frontiers in search of unchurched immigrants. By their efforts many new preaching stations and congregations came into being. The following is one of a series of letters written by Pastor Lochner to the editor of the Lutheraner, Pastor C. F. W. Walther. (Lutheraner V, February 20, 1849, pp. 100-101.)

Bloomington, Iowa.  
Nov. 26.

Dear Brother:

For several days I have been staying here waiting for a steamer to take me to Burlington. The room in my hotel is filled with guests, and "dollars" and "percent" are the monotonous subjects of conversation. I got tired of listening to this talk, so I retired to a corner in order to move closer to you by writing this letter.

This is my second visit here. When I arrived last Monday I heard of an opportunity to go to Iowa City, about 30 miles inland. On my trip I had heard that this budding town has many Germans who are without a pastor, so I decided to go there the next day. I traveled in company of a Presbyterian minister who had recently come to Iowa City as a missionary and arrived Tuesday evening. A butcher from Gera, whom I had learned to know shortly before my departure, directed me to a widow whom I promptly looked up. This lady eyed me somewhat suspiciously and told me of her sad experiences with vagabond preachers both in her former home in Ohio and also in Iowa City; but as I continued talking with her and offered her catechisms and other literature, she trusted me. She complained that as a Lutheran she had been without pastoral care for a long time, since there was no hope that a Lutheran minister would ever come to Iowa City; frequently her desire for attending a service was so strong that she went to the Methodist church service. Since she told me that her daughter had recently joined the Methodists solely because there was no Lutheran pastor, I cautioned her against going to these services and urged her to consider the blessings of private devotions under these circumstances.

Thereupon she directed me to a number of Lutheran families who all were eager to have a minister in their midst, but who had recently become rather discouraged, since so many had gone over to the Methodists and the number of Lutherans had dwindled to a very few. A certain Swiss took me along on his ox-cart and asked me to stay with him for the night and have services in his house the next day and baptize his





child. I preached to a small gathering, baptized the child, distributed literature, discussed church matters with the people, but was saddened to hear that only a few Lutheran families remained, while the rest in the settlement had drifted to the Methodists. In the afternoon I walked back to the city and, after resting an hour, conducted the service at which some Lutherans and some Reformed were present. I had determined to use Ps. 27, 4 as a basis for preaching on the glory and blessedness of public worship in which the Word of God is preached and the Sacraments are administered according to the Lord's institution. Looking at these sheep having no shepherd, I was deeply moved, and the Lord gave me grace to speak to these people in all seriousness. Many eyes were filled with tears, many a sigh was heard as I pointed out their spiritual condition and begged them to bend every effort towards getting a pastor of the true Lutheran Church. But I realize that for the first it is impossible to serve these people and also for all future time. The Methodists are lords of the field in this neighborhood. Only recently they are said to have gained a group of our fellow-Lutherans, so that only about ten families are left in this city and its surroundings, and how long these will remain steadfast if help is not forthcoming?

Lochner



## XXII. EARLY INDIAN MISSIONS OF THE MISSOURI SYNOD - 1850

### HAZARDS OF THE FRONTIER

Even before the Missouri Synod was organized, a number of Indian missions had been established in the Saginaw Bay region of Michigan. These were then taken over by the Synod, and reports of this activity appear at intervals in the Lutheraner. The following excerpt from one of these reports conveys an idea of the difficulties confronting the Lutheran missionary to the Indians; it was written October 4, 1850 by Missionary J. F. Maier of Shiboyank, Michigan. Shiboyank was located just off the south shore of Saginaw Bay, near the present site of Sebewaing. Just six weeks after writing this report, Missionary Maier drowned in the bay. (Lutheraner VII, Nov. 12, 1850, p. 46-47.)

The Indian chief Naktschigomae and his tribe made many attempts to have our converts join their festivals, and, when these refused, he threatened to poison them together with their missionaries. Recently he acted very friendly towards us, so that we rejoiced at the prospect of gaining him for the Christian faith. Still he kept on inviting the Christian Indians to his festivals. About two weeks ago, while most of the men of my little congregation were clearing out the brush around the church, he urged them and a heathen woman to come to a festival. My interpreter promptly informed me of the matter, and I earnestly warned them against such service of the devil...

On September 29th three men...made ready to get some supplies from Saginaw. Night overtook them and the wind threatened to fill their canoe; so they decided to camp on the bank of the Bcgwanikisi River for the night. Here lives a Frenchman who trades with the Indians and sells them whiskey. There the men found Naktschigomae and others of his tribe drunk; among them was one who had opposed Brother Auch and me about a week before. Since they acted friendly towards our travelers, these suspected nothing. They asked the Frenchman for permission to pitch their tent next to his hut and went to sleep. About midnight Naktschigomae sneaked up to them and stabbed P. Ninikasong twice in the back of the head; this man promptly cried for help: "Naktschigomae is killing me." His brother F. Nackchigam jumped up and seized the knife of the attacker; otherwise he certainly would have achieved his purpose in killing his man. During this time the other Indians looted the canoe of the travelers and hid all their stuff. Early in the morning, when they planned to continue on their journey and S. Berneswabe opened the door of the hut to ask for his coat, Naktschigomae, who had hidden behind the door, stabbed him in the left cheek and right hand saying: "I decided to kill you a long time ago. I should like to see your Christ blood. I think your preacher has the same kind. I am





I am doing this intentionally." Others among his people encouraged him in his murderous attempt, crying: "That's right, Naktschigomae, stab them to death." No one, however, was mortally wounded.



### XXIII. EARLY INDIAN MISSIONS OF THE MISSOURI SYNOD - 1850

#### A Tragedy

In their work among the Indians, the missionaries were exposed to all the hazards of frontier life. Tragedies were inevitable. The following occurred in the Saginaw Bay region, where a number of Indian missions were maintained by the Missouri Synod. The writer is Missionary J. J. F. Auch who was stationed at Sibiwaing. (Lutheraner VII, December 10, 1850, p. 63.)

The Lord has made it my sad duty to report the great calamity to you and the whole synod which befell our mission on the fifteenth of this month (November, 1850). On this day, Missionary Maier and another man, Haushahn by name, drowned in Saginaw Bay. On the twelfth they had left Sibiwaing to get supplies for the winter; on the fifteenth they left Lower Saginaw (now Bay City, Michigan) for the return trip. The wind was strong but favorable; as it increased in force and a dense fog settled on the water, limiting visibility to a very short range, the boat struck the worst surf on the whole east shore of Saginaw Bay and was wrecked about one-half mile from the land, six miles from Sibiwaing. Just as I returned home to Sibiwaing from Shiboyank, the home of Missionary Maier, where I had conducted services during his absence, I found a man at my house with a letter from a dealer who had salvaged the boat's cargo. This letter contained the terrible news. Mrs. Maier, who stayed here during her husband's absence, received the report of the tragedy with us. The resulting scene of grief I will not describe...

The next day I rode to the place where the accident had occurred and found matters as reported: the mast broken off, the boat capsized, and the cargo scattered for a half mile along the shore. Although I rode back and forth along the shore for some eight miles, I found nothing except Mr. Maier's cap washed ashore. What an experience! The next day I returned to the scene together with our German settlers of this neighborhood, who showed themselves very helpful and sympathetic, and righted the boat. After we had again searched in vain for a long time, we returned to Sibiwaing with the cargo of flour which, however, was badly damaged.

I made no further search until last Monday, the 25th; on that day our interpreter, the brother of Mrs. Maier who had come upon receiving the news of the accident, another man, and I again went to the place. Two miles above the scene of the tragedy, Mrs. Maier's brother and I went ashore and continued the search, while the other men stayed in the





canoe. I found Mr. Maier's coat and some small articles from the boat. At last we reached the spot where most of the flour had been found; as I looked, I saw Brother Maier lying face downward in about four inches of water, his coat washed over his head. I called his brother to the scene. What a sight! We turned him over; his hands were snow white, his face a brownish red, his skull crushed. His brother was overwhelmed with grief. I tried to comfort him with the Word of God. I cannot describe my own feelings as I saw my brother-in-law lie before me in this condition. About sixty paces farther on we also found the other man. We went home. The next day we buried them and thus planted the first seeds here on the mission land waiting for the blessed resurrection.



#### XXIV. THE INSTITUTION IN ST. LOUIS, MO. - 1851

The Perry County log college, founded by the Saxons in 1839, became the property of the Missouri Synod and was moved to St. Louis in 1850. By this time its functions as a Gymnasium and theological seminary were definitely recognized. The following report in the Lutheraner shows what the aims and objectives of the institution were at this time. The report appears unsigned but it was quite certainly written by Prof. C. F. W. Walther who was the "director" of the school and the editor of the Lutheraner. (Lutheraner VII, January 21, 1851, pp. 81-82.)

"News from the Concordia-Collegium in St. Louis.

The institution existing under the above name at present is composed of a Gymnasium and a theological seminary...

The Gymnasium is to be an institution in which generally the same subjects are to be taught as in the Gymnasia of Germany; but it is to observe such adjustments as the circumstances, such as language, the constitution, and other special considerations of our new fatherland, demand. For this reason the following subjects have been added to the curriculum: English language which is to be treated thoroughly and extensively; geography, and history of this country, chemistry, the philosophical subjects and political science. Thereby the Gymnasium approaches the institutions known as 'colleges' in this country. However, since we consider religion a basic matter in all training and instruction, this has been included in the curriculum of the Gymnasium and is taught in harmony with the confessional writings of our church.

\* Both in the seminary and in the Gymnasium German and Latin are the only languages used as media of instruction, since, in the first place, the institution is to serve mainly the German population of this country, and also in order that the school may remain in close contact with the rich treasured of knowledge of the mother country.

At the same time, the whole institution, the Gymnasium and to a certain extent also the seminary, is open to boys and young people of non-Lutheran churches and who are not German. Those who are Lutherans and wish to study in the Gymnasium will be enrolled as dormitory students, if they agree to take part in religious instruction and the other religious exercises of the students; but they may be excused from taking religious instruction, in which case they can be accepted as outside students not living in the institution. Students of theology from other denominations are also admitted to the courses in the seminary.





Those students, whether regularly enrolled or outsiders, who do not have command of German at first receive instruction in this language; this is taught with sufficient emphasis and by a method which within three to six months will enable them to get the full benefit of courses given by means of German. In order not to lose out on previous studies during this time, they continue their former subjects in their own language under the supervision of an instructor. For this reason it is desirable that they bring the textbooks which they formerly used. Furthermore, every consideration is shown to them by the instructors and fellow-students when they begin to attend classes given by means of German...

The professors at the theological seminary are:

C. F. W. Walther, professor of theology and 'director'.

Adolph Biewend, professor of philosophy.

The professors of the Gymnasium:

a) Regulars

P. Walther, 'director' who teaches religion and rhetoric

J. J. Goenner, rector, who teaches ancient languages, geography, and history

A. Biewend, 'conrector', who teaches modern languages, Mathematics, natural science, and the philosophic courses.

b) Extraordinary

P. Wyneken for history

Dr. Dacheux for French

c) Assistants

C. Metz for ancient languages

H. H. Eisfeldt for music

M. Stephan for drawing...

Board is \$1.25 per week, not including fuel, light, and laundry. The annual expense for heating is one dollar, for light about three dollars..."



XXV. LOEHE'S FAREWELL LETTER TO HIS MICHIGAN COLONIES - 1853

Ever since 1845, Pastor Wilhelm Loehe had been active in directing German emigrants to Michigan, first for the purpose of Indian missions, and then for concentrating German Lutherans in that state. These Franconian colonies grew rapidly. When the Missouri Synod was organized, one of these congregations, Frankenmuth, became a charter member of the new body. Gradually, all the Loehe colonies joined the Synod.

Difficulties, however, arose between Loehe and the Missouri Synod about the doctrine of the Church and the Ministry. The Missouri Synod's principle that the congregation is supreme in its own affairs and that the ministry has no separate higher status seemed too democratic for Loehe; he wanted to curb the power of the congregations and give more authority to the synodical president and the ministry as such. He believed this to be necessary for preserving the dignity of the office.

After fruitless negotiations, Loehe and the Missouri Synod came to the parting of the ways. Before the break became final, Loehe had established a teachers' seminary in Saginaw, Michigan; as the tension mounted, he was asked by leaders of the Missouri Synod to relinquish this project in order to avoid difficulties in that area. Loehe consented to this. Those pastors who remained faithful to him left for Iowa and there founded the Iowa Synod, 1854.

In the following letter Loehe bids farewell to four of his cherished colonies. His disappointment was keen, and, although the tone of the letter is friendly, a certain bitterness occasionally comes to the surface. (Fritschel, Quellen und Dokumente, pp. 112-116.)

"Dear Friend:

I am writing this letter on paper with a black border, not only because my dear mother passed away July 6 in her 84th year, but also because this is a kind of letter of farewell and final parting.

Consider how things have developed in the Saginaw colonies and you will realize how closely my hand and heart were connected with them. My attitude towards you is the same as it always was. You are still near to me also in the doctrine of the ministerial office; I rejoice over your synod and your life; my blessings upon you and my prayer that no evil may come upon you on account of your unjust, unholy, and un-





pleasant conduct towards us! The Lord preserve you and make you a blessing! May He and His blessed peace be upon you!

But I am not at all ready to share and encourage your conviction that you and your authorities, whose interpretation of the Bible you are following and whose viewpoints you accept, are right in all these matters. You, of course, have settled matters, since you did allow and still allow others to read and think for you; you are happy to sit at the feet of old and renowned masters and are likely to draw practical conclusions from their teaching which had never been found before. Most of us over here have not reached such a settlement, (For there are very few among us who agree with you), for although we also know what you know, we are not convinced that this is Scriptural. You who are complete and strong, (For you are strong as Haymon's children against their father - permit me to use this strong expression), can only tolerate us and our kind, hoping that like ripe figs we may soon fall into the laps of your leaders as you have done. But our circumstances are different from yours; nothing urges us to follow you. We have time and are hoping, not that we will agree with you on all points, but that we may finally arrive at the true, complete, and Scriptural understanding of the doctrine of the ministry and the church, without encountering the dangers which you see for us. On this point we have also arrived at a conclusion.

We might indeed tolerate your view in the doctrine of the ministry and the church and even permit you to foster this your opinion as much as possible; but much less can we agree with your papal territorialism which you solidly rest on your free theories. Among the German princes it was said: Cuius regio, eius religio. You, who are more trifles in such a large territory, turn this around in a popish manner: Cuius religio, eius regio. On open mission fields you carry on like the masters, tolerate no one among you who does not share your doctrine of the ministry, even though he agrees with you in many and most important doctrines. You express the startling view that church fellowship among brethren is not possible, if these have reason to avoid your control and prefer to stand aside in a fatherly way as a warning against wrongdoing. But what do you care about fatherly concern? There always have been Lutherans who agreed with our views, although there never was a time in the Lutheran Church when the truth in this matter was particularly studied. But what are all those who do not agree with Luther's Letter to the Bohemians and similar statements and with your usual authorities? They all are unimportant and are no theologians; together with church constitutions and the results of the Pietistic controversies they are to be ignored; least of all should you consider what is happening in your fatherland. You are going your way, you have your system; it is a settled matter with you that Grabau and we (Although we neither agree nor unite with him, but alone with you), and our kind at best are only erring Lutherans and erring brethren. But you are great, you are happy; you rejoice in the truth and in your victory. We can only keep silent. Although nearly all of you, members and congregations, came from us, you joyfully proclaim in your solitude: 'I know more than all my teachers.'



What is to be done? We thought times would change; but you think differently; times should not change. If we do not agree with Walther and do not turn our private property over to your control, (Even now you do not want it anymore), we are to end our activity in your midst. You take the people who migrated from us, the students whom we sent, their expenses -- everything you take for yourselves and we can go our way; for this is to be done in the interest of truth and to prove, so easily done in this case, that you will leave everything for the sake of your particular doctrine. On the principle that 'Truth is the greater friend' you get rid of us.

I am not writing this in excitement, or anger, or sudden outburst. May the Lord bless you and forgive your haughtiness! May He bless Saginaw County which we are leaving!

We are leaving, not because we fear your talk about schism, your territorialism, your new type of papery, or your unwarranted conclusions which you draw from those principles which fit neither your circumstances nor your theories; we are leaving out of love to you, lest your love be tried too sorely, lest there may be war between you and us, lest our former parishioners whom you correctly but often so unpleasantly now call your own, be thrust into a controversy which they do not understand. At best they can grasp your doctrine since you are with them; they will not understand ours since we are not among them and none of you has grasped it. Neither could they see your leaders personally so that you might have taken things with a grain of salt, for they have everything complete, and he who has what is complete has no desire to study the incomplete in the hope of making further progress. Only in assuming the possibility of progress one could hope to find truth in presenting that which is incomplete. He who is satisfied (As I once was) wants and needs no more.

Ending our activity does not mean we will no longer show you love and faithfulness. We will gladly carry out your requests and instructions. We will not keep our people from coming to you; your temporal and eternal welfare is still our concern. We shall endeavor to present your new situation in such a manner, also in Germany, that, if possible, no one will turn against you; this will be difficult, for we will have to admit therein that we have left you and give reasons. Everything that a heart filled with love and truth to you can urge will be done; but our mission activity among you has ended. We will offer no more opportunities or inducements to expose the unpleasant side of your conclusions and thus cause the world to make the charge that Lutheran doctrine (For this will be said) makes men intolerant and bigoted even against the fathers.

We would pack up at once and move out of the territory which you have received from us and now call your own. We are ready to go any place where we will not come into contact with your exorbitant claims and where you will not come into contact with us by your rather far-reaching principles. But it is the fall of the year. Preparations





have to be made. The hut must be taken down before one can go elsewhere; a destination has to be found. We must remain in your neighborhood a little longer. Do not try to influence our people and missionaries who will have to come to you because this can not be changed. They can go to your church unhindered, if you do not trouble them with the points of difference. They can work in peace and love if you allow them to perform their task; they will be instructed, as heretofore, not to trouble you and your people. But if you simply can not refrain from tempting them -- well, we can not prevent this nor the consequences. None of those whom we are sending will be commanded not to change his mind and turn to you. (They are all young people and as such are not well grounded in these matters now in dispute.) But in that case we shall feel your conduct all the more.

Do not trouble us with further expositions. You have had time to think things over. We also gave this much thought before sending this letter. Regulations once adopted can not be changed at this distance.

You can inform your president about this letter, if you think it wise. You were the only spot in the Missouri Synod where we continued to be active. For a long time no one in St. Louis has had the time or inclination to answer our kind letters. Therefore it is sufficient that we write to you, the brethren in Frankenlust, Frankentrost, Frankenmuth, and Saginaw City with whom we had dealings.

We would discontinue our activity in North America completely if we could and it were proper. We do not continue out of spite for you. We would appreciate if the more experienced among you would help our friends and us in opening a new field of activity. Why should love grow cold after much wrong was done?

Peace be with you all, dear friends and brethren, and let this be no farewell! Peace be with you and your congregations! The Lord and His Spirit remove from you all that displeases and give you that which pleases Him!

This letter was written after consultation with those who know matters and are in charge of the situation by

Your faithful and loving,

W. Loehe.

Neuendettelsau, August 4, 1853.



XXVI. LIFE AT CONCORDIA COLLEGE IN ST. LOUIS, MO. - 1853

College life changes with the times. The following description of college life at Concordia College, St. Louis in 1853 gives us a view that may seem strange to our age. (Lutheraner X, October 11, 1853, p. 29-30.)

"The day's work is regulated by a new clock in the new wing and a bell which can be heard all over the campus. It rings at 5 A. M. to signify to those not yet at work that it is time to get up. Fifteen minutes later joint morning devotion is held under the supervision of an instructor. Breakfast is served at 5:30 and then work begins. At 8:45 the bell rings as a warning to get ready for lessons which last from nine to twelve. Dinner follows and the students are free to 2:00 P. M. The bell rings at 1:55 for afternoon lessons which last until five. Then there is free time until 7:30 with supper at 6:30. At 7:30 the bell summons to work again and at 8:45 evening devotion is conducted under the supervision of an instructor; then the younger students retire. During study period the students of the Gymnasium are under constant supervision of a seminary student.

During free time students may be seen as they engage in games, use the athletic equipment of the campus, take care of a garden which each one has, beautify the grounds, or, in summer, go to the Mississippi River, about a mile away, and enjoy an evening swim under supervision of an instructor. On Sunday morning they all go to the city to attend church and return after the afternoon service..."





## XXVII. AN INDIAN MISSION DISAPPEARS - 1854

In the interest of more efficient administration of Indian missions in Michigan, an attempt was made to combine two stations; Shiboyank and Bethany, by having the Indians of the former neighborhood move to Bethany where they were to receive free land. The Indians agreed to this and all seemed to go well. But this plan threatened to interfere with the activities of certain dealers who made money off the Indians. By insinuating the vilest motives in this plan, these dealers aroused the naturally suspicious Indians to the point of renouncing Christianity. The following is a report by Pastor Ferdinand Sievers of the falling away of the Indian congregation at Shiboyank. (Lutheraner X, August 15, 1854, pp. 206-207.)

"In March of this year an English Indian trader had occasion to spend an evening and a following night with an Indian family in Shiboyank. In the course of the conversation the migration to Bethany was mentioned to which the Indians looked forward very eagerly. The stranger aroused suspicion in the hearts of these simple souls and criticized them for consenting to this migration; he claimed that this would harm them and that their missionaries were seeking to bring about their ruin. The more gullible the Indians are by nature, the more thoroughly they maybe aroused. Satan is active and urges such evil thoughts. The Indians became suspicious and eyed their missionary, Pastor Auch, with misgivings, although heretofore they had looked upon him as a father. Two of them returned to Bay City with their guest, and from there they found a supposed confirmation of their suspicions. There some English dealers, who feared that their business opportunities in dealing with the Indians would suffer, greatly disliked the prospect of their removal and continually plied the two Indians with these suggestions: 'More than half of the pastors are deceivers; they preach from a book of lies, the Bible; this book aims at the unhappiness of the people; the Indians are to be taken from their homes and enslaved; they should by no means permit this'.

Such insinuations of the devil were eagerly accepted by these suspicious Indians who then came back and spread them among their tribe. Now the whole village was changed completely. Missionary Auch heard the nasty report from the two returned Indians on Thursday, but on Friday evening he rang the little bell as usual which was to summon to devotion. He was surprised that only six men and one woman came, since attendance had never been so poor. After the close of the service, Chief Meganigischik approached the missionary and, noticeably irritated, announced he would have a council with him and the Indians, 'But', he added, 'not in the church but in his own house.' This last remark, as well as the bitter tone in which it was spoken, proved to





the missionary that an evil spirit was at work among the Indians, and soon he was to see the evidence. The next day he sadly went to the council and found out what Satan had done. After he had recovered from his first surprise, he instructed them concerning the terrible fall to which the enemies of God's kingdom had brought them and begged them with tears, not to reject God and His word. But it was all in vain. Likewise the threat of God's wrath and eternal damnation if they would not repent brought no response, except a blasphemous challenge to God that He might punish them. They would not be deceived again, they said. Missionary Auch begged them repeatedly, not to despise God's Word, but they spoke of this as a book of lies; they would have no more of it. Chief Meganischik announced that in the future he would observe none of that which God's Word demanded, except that he would continue to observe Sunday as a day of rest...

Regarding the Synod's property at Shiboyank, it can be reported that this includes 40 acres of land, 18 of which are cleared, a frame house of one and one-half stories and worth \$380, a log church, and a log barn..."



XXVIII. A VISIT TO AN INDIAN MISSION SCHOOL - 1854

The Indian missions in the Saginaw Bay region were carried on by the Missouri Synod at considerable expense. By 1854 a plan was presented by which the Christian Indians of Shi-boyank would be induced to move to Bethany, a station some 40 miles west of Saginaw. At the same time, each Indian family was to receive about 40 acres of free land in Bethany in order that agricultural life would be encouraged. In this was it was believed that the mission would become stable and more efficient. In the winter of 1854, Pastor Ferdinand Sievers, chairman of the Missouri Synod's mission board, together with a few others, traveled on the ice up the Pine River to Bethany. In this connection, they paid a visit to the Indian school maintained in the Bethany mission, and in the report of the trip gave the following description of the school. The promised amalgamation of the Bethany and Shi-boyank mission never was effected, since the latter, moved by wild rumors, suddenly renounced Christianity. (Lutheraner, X, May 23, 1854, pp. 155-158.)

"The children eagerly waited for the examination to begin, although their hearts did flutter a little. Among them were also some young men and young women who like to join the children in receiving instruction and learning to read the Bible. The school is divided into three classes and these were examined in order. We examined them in reading, writing, arithmetic, catechism, Bible History, and singing. Song is the delight of Indians young and old; their voices are clear and they easily learn melodies. Our examination gave evidence of this. Bible History is taught by means of pictures, and the children, particularly the older ones, showed that they understood the Kaiserwerth picture Bible, since they were able to give an oral account of persons and circumstances. The Indians like pictures... As regards the catechism, the Ten Commandments, the Creed, and the Lord's Prayer are familiar to all; the rest of the chief parts with Luther's explanations are expected only of the older children, who are quite well posted on this. Still none of the Indians is able to confess the catechism as fluently as a good catechumen in our congregations. Most of the children seem to have made little progress in arithmetic; counting correctly and solving problems of one of the fundamental operations is about all they achieve.

Their writing shows what capacity for education the Indian has; we saw examples of writing which were a joy to behold. In reading, the older children have progressed to the extent that they can read the New Testament in Indian tolerably well. The middle class read syllables and the lower was spelling. The smallest children were wrestling

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with the A B C which seems so difficult for them. In regard to discipline we found quite a difference between this school and the one in Shiboyank. In the latter place we saw no breach of school discipline; neither was there any noticeable activity. In Bethany things were quite different. One could notice in spite of this formal inspection how forbidden things were practiced and had to be curbed. It was the same next day in church. The children made no effort to avoid disturbances, came in and went out at will without a sign of fear. Friendly admonition was accepted but with a kind of feeling of surprise that it had been necessary."



XXIX. A DAILY PROGRAM FOR A LUTHERAN ELEMENTARY SCHOOL - 1854

The following daily program for a Lutheran elementary school, such as the Missouri Synod fostered from the beginning, was presented to the Chicago Conference of teachers by H. Barthel. It assumes that the school is in session five days a week, six hours per day. The children are divided into three classes:

1. Those who can read correctly and readily (richtig und fertig)
  2. Those who can read correctly but not readily
  3. Those who can read neither correctly nor readily
- (Lutheraner X, August 15, 1854, p. 204.)

Monday

9:00-10:15 A. M.

Morning devotion. Then religious instruction according to Luther's Small Catechism.

10:15-11:00 A. M.

Bible reading for the first class. Permanship for the second and third classes.

Note: After the reading, the teacher lets the children relate what they have read. Similarly, the second class is questioned on the reading.

11:00-12:00 M.

First half of period, mental arithmetic for first and second classes, spelling for the third, in second part of period, singing.

1:00-2:00 P. M.

Permanship for first class, reading of stories for second; spelling with the third class.

Note: If time is insufficient for third class, continue with it in next period.

2:00-3:00 P. M.

Arithmetic for all children.

3:00-4:00 P. M.

English combined with German language lessons.

Close with prayer.

Note: For each the third class will memorize a small part of the catechism or a short Bible passage and recite it immediately after the reading lesson.



Tuesday

Same as for previous day.

Wednesday

9:00-10:30 A. M.

Morning devotion. Then Bible History according to Huebner's Histories combined with reading of this history by first and second classes.

10:30-11:30 A. M.

First class: German language  
Second class: Permanship  
Third class: Reading

11:30-12:00 M

First class: Continuation of previous period  
Recitation by second and third classes

1:00-2:00 P. M.

Arithmetic for first and second classes; reading for third class.

2:00-3:00 P. M.

General topics with all classes.

3:00-4:00 P. M.

English reading and language lessons.

Close with prayer.

Thursday

Same plan and subjects as for Monday and Tuesday, except that in the second hour of the morning the first class reads a hymn from the hymn book.

Friday

In the morning, same plan as for Wednesday, except that in Bible History the class does not read. The first two hours of the afternoon same as Wednesday. In the third period the corrected German language lessons are returned and new assignments made. The first class recites memory work. In preparation for Sunday, the epistle and gospel lessons are read by the first class.

Close with prayer.





### XXX. A CONGREGATIONAL CONSTITUTION OF THE IOWA SYNOD - 1855

The Iowa Synod was organized August 24, 1854 as a result of the break between Pastor Loehe and the Missouri Synod. One of the differences between Loehe and the Missouri Synod centered around the doctrine of the ministry, Loehe considering the Missouri Synod's doctrine on this point as too democratic and un-apostolic. The new Iowa Synod rather followed Loehe on this point. In a conference of the Iowa Synod held in Dubuque, Iowa, April 18-19, 1855, a church constitution for congregations which were members of this synod was worked out, patterned after the constitution which Loehe originally had prepared for the Frankenhilf (Richville), Michigan colony.

One of the pastors of the Iowa Synod, J. Deindoerfer, was instructed by his synod to preserve its story; this is known as the "Chronik". The following selection of the congregational constitution is taken from this Chronik as it appeared (in German) in Fritschel, Quellen und Dokumente, p. 133-134.

"We declare our adherence to all the symbols of the Evangelical Lutheran Church, since we recognize that the symbolical decisions on the disputed questions arising before and during the time of the Reformation are in harmony with the Word of God.

Since, however, there are various tendencies (Richtungen) within the Lutheran Church, we adhere to that tendency which aims at greater completion by way of the symbols and means of Scripture. Thereby we express our adherence to the Evangelical Lutheran Church.

Our pastor promises on oath that he will faithfully teach according to all the symbols of the Evangelical Lutheran Church as contained in the Book of Concord of 1580; he does this because he recognized that the symbolical decisions on disputed questions arising before and during the time of the Reformation are in harmony with the Word of God. This point is to be embodied in the pastor's oath of ordination and to be applied at his installation.

It is self evident that we use the German language in our services. We resolve to be and remain German.

Calling, Ordination, Installation, Visitation, Dismissal.

In the calling of a new pastor the congregation and the ministerium act jointly. Either by the church administration or by a neighboring pastor the congregation asks the ministerium to supply them with a pastor. If the congregation already has confidence in a particular pastor or candidate, it may ask the ministerium to call him, and this



body should not needlessly disregard the wish of the congregation. But if this is not the case, the ministerium will nominate one or, if possible, several as candidates. If several are thus nominated, the voting members of the congregation, with a neighboring pastor acting as consultant and leader, elect one by a majority vote. The call is also to be signed by the ministerium or by an orthodox pastor of the neighborhood. To call a man only temporarily conflicts with the dignity which the Word of God places on the pastoral office and therefore is rejected as not agreeing with the will of God.

Our pastors are ordained through the ministerium in the presence of the congregation. At this ordination the called candidate by an oath declares his adherence to the confessions of the church.

Our pastors are installed through the ministerium in the presence of the congregation. In the same way as a candidate at his ordination, a called pastor again is to make his confession by an oath.

The ministerium is to conduct an annual visitation in the congregation. It embraces all matters connected with the life and activity of the pastor in his office, especially doctrine and conduct. But it extends also to conditions in the congregation.

The congregation by itself cannot depose or dismiss a pastor, but must register its complaints with the ministerium to which he belongs. In this case, the ministerium conducts an investigation about the fitness and ability of the one so accused, judging him by the standards of the Pastoral Epistles. If he is found guilty, the steps of admonition are to be taken; if this is futile, the manifestly impenitent servant of the church is to be deposed from office."





XXXI. CONFESSIONAL DECLINE IN LUTHERAN CHURCH OF AMERICA - 1855

A comparison of some articles in the Augsburg Confession and in Schmucker's Definite Platform.

Augsburg Confession of 1530

Art. IX - Of Baptism

Of baptism they teach that it is necessary to salvation, and that through baptism is offered the grace of God; and that children are to be baptized, who, being offered to God through baptism, are received into God's grace.

They condemn the Anabaptists, who reject the baptism of children, and say that children are saved without baptism.

Art. X - Of the Lord's Supper

Of the Supper of the Lord they teach that the Body and Blood of Christ are truly present, and are distributed to those who eat in the Supper of the Lord; and they reject those that teach otherwise.

Art. XI - Of Confession

Of confession they teach that Private Absolution ought to be retained in the churches, although in confession an enumeration of all sins is not necessary. For it is impossible, according to the Psalm: Who can understand his errors? Ps. 19, 12.

Definite Platform 1855

Art. IX Concerning Baptism

Concerning baptism, our churches teach, that it is a "necessary ordinance", that is a means of grace, and ought to be administered also to children, who are thereby dedicated to God, and received into His favor.

Art. X - Of the Lord's Supper

In regard to the Lord's Supper they teach that Christ is present with the communicants in the Lord's Supper, "under the emblems of bread and wine."

Art. XI - Of Confession

(As private confession and absolution, which are inculcated in this Article, though in modified form, have been universally rejected by the American Lutheran Church, the omission of this Article is demanded by the principle on which the American Recension of the Augsburg Confession is constructed; namely, to omit the several portions, which are rejected by the great mass of our churches in this country, and to add nothing in their stead.)



XXXII. THE PRACTICAL SEMINARY AT FORT WAYNE - 1856

The seminary in Fort Wayne, founded by Loche in 1846, prepared men to be ministers or teachers. The course was ~~short~~ short; more than half of those who graduated during the first nine years of the school's existence attended from one to two years; about one-third of them two to three years. The aim was to provide men with the most practical instruction so that they could enter the work as early as possible. The following report by Pastor W. Sihler of Fort Wayne gives us a little insight into the inner workings of this institution in 1856. (Lutheran XII, February 1856, p. 107.)

"The students at the seminary, now numbering 27, --three more are expected -- are divided into three classes. The first class comprises the preseminarians of whom there are nine at present. These take part in some of the lessons of the seminary, such as 'Symbolical Books', 'Exegesis', and 'Catechetics', but chiefly they take work in the formal subjects of a more general education, such as, German and English languages, arithmetic, geography, world history, singing and violin.

The third class is the preparatory department, now numbering 14 students ranging in age from 14 to 17 years. These take some work together with the proseminarians and some of their own. Some students of both these classes, who show special aptitude, take Latin, partly in order to train their minds by this excellent grammatical discipline, partly and chiefly for the purpose of learning Latin sufficiently well, so that the treasures which our church possesses in the valuable writings of its teachers and fathers may be opened to them.

Among the proseminarians there are some who at the outset choose the teaching profession; others are directed into this field by their instructors who have, by closer observation of the gifts which God has given, gained the conviction that in this way abilities can be used more profitably for the common good."



XXXIII. THE GALESBURG RULE - 1875

The General Council was organized in 1866. Its aim was to have a church body which would be confessionally more conservative than the existing General Synod. When this new organization had been effected, the Ohio and Iowa Synods requested clarification on certain points of doctrine and practice before they would go along with the Council. These issues are known as the "Four Points", namely, Chiliasm, Lodge membership, Altar fellowship, and Pulpit fellowship. After protracted consideration, the General Council took the following action on the last two of the "Four Points". This is known as the "Galesburg Rule". (Minutes of the General Council, 1875, p. 17.)

"The General Council expresses its sincere gratification at the progress of a true Lutheran practice in different Synods, since its action on communion and exchange of pulpits with those not of our Church, as well as the clear testimony in reference to these subjects, officially expressed by the Augustana Synod, at its convention in 1875; nevertheless we hereby renewedly call the attention of our pastors and churches to the principles involved in that testimony, in the earnest hope that our practice maybe confirmed to our united and deliberate testimony on this subject, viz.: the rule which accords with the Word of God and with the confessions of our Church, is: 'Lutheran pulpits for Lutheran ministers only - Lutheran altars for Lutheran Communicants only.'

The Akron-Galesburg Rule, therefore, is as follows:

- I. The Rule, which accords with the Word of God and with the Confessions of our Church, is: Lutheran pulpits are for Lutheran ministers only. Lutheran altars are for Lutheran communicants only.
- II. The Exceptions to the rule belong to the sphere of privilege, not of right.
- III. The Determination of the exceptions is to be made in consonance with these principles, by the conscientious judgment of pastors, as the cases arise."





#### XXXIV. HIGH SCHOOL ENTRANCE REQUIREMENTS AT ADDISON, ILLINOIS - 1881

The question of entrance requirements is one which perennially troubles secondary and higher schools. It also was a problem for the Missouri Synod's teachers seminary in Addison. Since educational conditions some sixty years ago were not standardized so much as they are today, an institution which enrolled students for high school freshmen classes found a most varied level of educational progress among them. The following was an attempt to establish minimum entrance requirements at Addison in 1881. These requirements were intended for admission to the high school freshman class. Today we may smile at the modesty of these demands. But let us remember that all schooling in America at that time was far from being what it is today. Furthermore, schools were not divided into eight classes but generally into three. Hence, a "first reader" would cover more than one year's work.

"A student entering the lowest class in the preparatory department shall be familiar with the following:

Bible History to include the story of creation, fall of man, deluge, the Patriarchs, main events in the life of Christ, the stories related with the festivals of the church year, and the account of the last judgement.

He must have memorized Luther's Small Catechism from the Ten Commandments to the Christian Questions.

In German he should be able to read the contents of the second reader fluently and with understanding. In German grammar he should distinguish nouns, adjectives, and verbs, decline a noun with its adjective and conjugate a verb in the active and passive voices. When asked about a bare sentence: Of whom does this speak? What is expressed? he should be able to give the proper answer, although he may not be familiar with the terms 'subject' and 'predicate'.

In English the students coming from one of our schools can be expected to read the first reader without difficulty and to write words of that level.

In German spelling he must have mastered the words of the first reader.

In arithmetic he must know the four fundamental operations and be able to apply them to life situation.



In music the student should know those melodies which are used in his church nearly every Sunday, ('All glory be to God on high', 'Lord, grant that we e'er pure retain', 'Lord Jesus Christ, to us attend') so that he can correctly sing them alone.

Besides, the student is expected to write an even hand.

Resolved, that these requirements be sanctioned and adopted by Synod."





XXXV. THE PREDESTINARIAN CONTROVERSY - 1881

The Thirteen Propositions of the Missouri Synod Concerning the Doctrine of Predestination.

In the early years of the Predestinarian Controversy Walther published a number of theses in the Lutheraner, 1880, stating his position on the controversial doctrines. Meeting in Fort Wayne, 1881, the Missouri Synod adopted these theses as its official declaration in the matter.

1. We believe, teach, and confess that God has loved the whole world from eternity, has created all men for salvation and none for damnation, and earnestly desires the salvation of all men; and hence we heartily reject and condemn the contrary Calvinistic doctrine. (A powerful declaration of universal grace.)
2. We believe, teach, and confess that the Son of God has come into the world for all men, has borne, and atoned for, the sins of all men, has perfectly redeemed all men, none excepted; and hence we heartily reject and condemn the contrary Calvinistic doctrine.
3. We believe, teach, and confess that God earnestly calls all men through the means of grace, i. e., with the intention of bringing them through these means unto repentance and unto faith, and of preserving them therein to the end, and of thus finally saving them, wherefore God offers them through these means of grace the salvation purchased by Christ's atonement, and the power of accepting this salvation by faith; and hence we heartily reject and condemn the contrary Calvinistic doctrine.
4. We believe, teach, and confess that no man is lost because God would not save him, or because God with His grace passed him by, or because He did not offer the grace or perseverance to him also and would not bestow it upon him; but that all men who are lost perish by their own fault, namely, on account of their unbelief, and because they have obstinately resisted the Word and grace of God to the end...
5. We believe, teach, and confess that the persons concerned in election or predestination are only true believers, who believe to the end, or who come to faith at the end of their lives; and hence we reject and condemn the error of Huber, that election is not particular, but universal, and concerns all men. (Election in a wider sense.)



6. We believe, teach, and confess that divine election is immutable, and hence that not one of the elect can become reprobate and be lost, but that every one of the elect is surely saved; and hence we heartily reject and condemn the contrary Huberian error.
7. We believe, teach, and confess that it is folly and dangerous to souls, leading either to fleshly security or to despair, when men attempt to become or to be certain of their mysterious decree of God; and hence we heartily reject and condemn the contrary doctrine as a piece of pernicious fanaticism.
8. We believe, teach, and confess that a believing Christian should try from the revealed Word of God to become sure of his election; and hence we heartily reject and condemn the contrary papistic error, that a man can become and be certain of his election and salvation only through a new immediate revelation.
9. We believe, teach, and confess, 1) that election does not consist of the mere foreknowledge of God as to which men will be saved; 2) also that election is not the mere purpose of God to redeem and save mankind, for which reason it might be termed universal, embracing all men generally; 3) that election does not concern temporary believers (Luke 8, 13); 4) that election is not the mere decree of God to save all those who believe to the end; and hence we heartily reject and condemn the contrary errors of the rationalists, Huberites, and Arminians.
10. We believe, teach, and confess that the cause which moved God to choose the elect is His grace and the merit of Jesus Christ alone, and not any good thing God has foreseen in the elect, even the faith foreseen of God in them, and hence we reject and condemn the contrary doctrines of the Pelagians, Semi-Pelagians, and Synergists as blasphemous, frightful, subversive of the Gospel, and therefore of the entire Christian religion.
11. We believe, teach, and confess that election is not the mere foresight or foreknowledge of the salvation of the elect, but also a cause of their salvation and what pertains thereto, and hence we heartily reject and condemn the contrary doctrines of the Arminians, the Socinians, and of all synergists.
12. We believe, teach, and confess that God has "still kept secret and concealed much concerning this mystery, and reserved it alone for His wisdom and knowledge," which no man can or should search out, and hence we reject what some would inquire concerning this that is not revealed, and what they would harmonize with their reason in those things that seem to contradict our reason, whether this is found in Calvinistic or in Pelagian-synergistic doctrine.



13. We believe, teach, and confess that it is ~~not~~ only neither useless nor even dangerous, but rather necessary and wholesome, to present publicly also to our Christian people the mysterious doctrine of predestination, as far as it is clearly revealed in God's Word, and hence we do not agree with those who think that this doctrine must either be entirely concealed or must be reserved only for the disputations of the learned.





XXXVI. PLANNING A NEW BUILDING - 1890

For a long time after the organization, the meetings of the Missouri Synod retained many of the characteristic of its early years, namely that the deliberations were carried on in a manner appropriate only for a small body. Especially in the planning of new college buildings, the meetings of the Synod often took on the character of large committee meetings rather than a large representative body. The following resolutions concerning a new building at the Springfield Seminary are an illustration. (Proceedings of the Missouri Synod, XXI (1890), pp. 36-37.)

- "Resolved, (unanimously) that a new building be erected in Springfield...
- Resolved, that steam heat instead of hot air heating be installed.
- Resolved, that for this system of steam heating a separate building, a so-called boiler house, be built.
- Resolved, that the basement have a cement floor throughout.
- Resolved, that the building have fire escapes.
- Resolved, that the foundation walls be laid sufficiently deep so that they will be adequate for the building.
- Resolved, that the foundation walls be smoothed throughout.
- Resolved, that twice as many wash basins be installed as shown on the plan.
- Resolved, that, if possible, the lavatory be placed in the basement; under no conditions shall it be located in a story above the basement.
- Resolved, that single seats be installed in the aula in adequate numbers.
- Resolved, that special drainage be provided for the foundation walls.
- Resolved, that proper ventilation be provided for each room.
- Resolved, that for deadening sound no paper be used, but that the space between beams and boards be filled with adequate materials.
- Resolved, that the new steam heating system serve also for the old building.
- Resolved, that the interior trim be done with hardwood and varnished..."



XXXVII. A PLAN FOR MISSION WORK IN JAPAN - 1893

After the early missionary work among the Indians had practically disappeared, the Missouri Synod did not engage in heathen mission for some time. This situation was often deplored in memorials and resolutions. In 1893, the mission board brought in a report urging that a beginning be made in Japan. The following section is a part of this report which was adopted by Synod. The project was not carried out, since within a year a much more inviting opportunity presented itself for mission work in India. (Proceedings of the Missouri Synod 1893, pp. 84-85.)

"We believe that Japan presents a real mission opportunity for us. The reasons are the following:

1. Japan is open for commercial intercourse. It is just as easy to settle in Japan as in any part of the United States. This is a factor which is to be kept in mind.
2. In Japan a great movement is in progress. Old ways are being discarded and new ideas are eagerly sought: European civilization, culture and knowledge. Let us go and bring them knowledge unto salvation. We know that this message will not be in vain.
3. Japan has over 40 million inhabitants. 33,000 are Christians. This is not even one in every thousand. There is room for our work.
4. Many mission societies are active in Japan, but none of the true church; so far as we know, not even one which is nominally Lutheran.

Let us bring the message which offers the grace of God unhindered by human additions. Let us bring the Word as our fathers brought it to this country. Then our missionaries will be true disciples of the Lord and He will be with them.

Resolved, that this part of the committee's report be adopted and that our Synod begin work in Japan."





XXXVIII. THE UNION MOVEMENT BETWEEN THE MISSOURI SYNOD  
AND THE AMERICAN LUTHERAN CHURCH, 1935 - 1941

Beginning in 1935, renewed efforts were made in the Missouri Synod as well as in the newly-formed American Lutheran Church to work for doctrinal unity. This resulted in far-reaching resolutions on unity on the part of the Missouri Synod at its 1938 convention in St. Louis. The following committee report given to the Missouri Synod at its convention in 1941 summarized the story of the union movement since 1935, restates the 1938 resolutions, and indicates why the Sandusky Resolutions of the American Lutheran Church proved a stumbling block in union efforts. (Proceedings of the Missouri Synod, 1941, pp. 294-298.)

"At our Cleveland Convention in 1935 a communication was presented to our Synod from the American Lutheran Church seeking to establish with us pulpit- and altar-fellowship, a committee having been appointed by said American Lutheran Church to confer with us.

Our Synod at Cleveland took the following action:

'WHEREAS, Our Synod has always recognized the duty and desirability of 'The conservation and promotion of the unity of the true faith (Eph. 4:3-6; 1 Cor. 1:10)' and a united defense against schism and sectarianism (Handbook, p. 1); and

"WHEREAS, God-pleasing, Scriptural external union and cooperation is based upon internal unity, oneness in faith, confession, doctrine, and practice; therefore be it

"Resolved, That we declare our willingness to confer with other Lutheran bodies on problems of Lutheran union with a view towards effecting true unity on the basis of the Word of God and the Lutheran Confessions.

"Resolved, That a standing committee of five, to be known as the Committee on Lutheran Church Union, be appointed by the Chair to conduct these conferences.

"Resolved, That the terms of the members of this committee be three years, successors being appointed by the Chair on the expiration of each term, at least two members succeeding themselves.

"Resolved, That this committee confer with the other members of the Synodical Conference and keep them informed in this matter."  
(Proceedings 1935, p. 221.)



Such action was taken not only in accordance with one of the purposes of our synodical organization, as expressed in its Constitution, recognizing the desirability of "the conservation and promotion of the unity of the true faith (Eph. 4:3-6; 1 Cor. 1:10) and a united defense against schism and sectarianism," but also in accordance with our practice in past years. Eighty-four years ago, in the year 1856 (not quite ten years after the organization of our Synod), our sainted Dr. C. F. W. Walther proposed that free conferences be held "with a view towards the final realization of one united Evangelical Lutheran Church of North America." When the Synodical Conference was organized in 1872, it specified as one of its purposes "the uniting of all Lutheran synods of America into one orthodox American Lutheran Church." (In its revised Constitution, presented at the current convention of our Synod, the wording has been slightly changed, but not the meaning: "to strive for true unity in doctrine, and practice among Lutheran Church-bodies"). In 1917 our Synod, at the request of pastors of the Minnesota, Iowa, Ohio, and Missouri synods, who had held a number of informal conferences, elected a committee which, among other things, should "be prepared to treat with similar committees representing other Lutheran synods." This effort resulted in many meetings, extending over many years, until finally in 1929 our committee presented to our Synod doctrinal theses upon which all parties concerned (representatives of the Missouri, Wisconsin, Iowa, Ohio, and Buffalo synods) had agreed. The efforts put forth did not result in uniting the synods which were represented in the discussions at the committee meetings.

In 1935 the proposal, referred to at the beginning of our report, made by the American Lutheran Church for renewed efforts toward agreement in doctrine and practice, was received and, as reported, favorably acted upon.

At our St. Louis Convention in 1938 our committee submitted a lengthy report, which may be briefly summarized as follows:

Our committee held six meetings with the representatives of the American Lutheran Church. What is known as the Brief Statement of the Doctrinal Position of the Missouri Synod (drawn by order of Synod in 1929 and accepted as its own in 1932) had been made the basis of discussion. The representatives of the American Lutheran Church did not unqualifiedly accept the Brief Statement but in a lengthy Declaration of their own summarized their convictions as a result of mutual deliberations. This Declaration was presented to our St. Louis Convention. Committee 16, which reviewed the entire situation, reported to Synod, that it had found "first of all an agreement in the doctrinal statements concerning teachings disputed in the past or still in debate in some sections of the Lutheran Church of America, notably in the doctrines of inspiration, predestination, and conversion, Sunday, and the office of the public administration of the means of grace." (1938, p.228.) Committee 16 added these remarks: "While the phraseology employed was sometimes not that which we use, we feel, especially in view of the explanations by our Committee of Lutheran Union, that these statements contain the truth as





expressed in the Scriptures and our Lutheran confessional writings. We have accepted these statements as the sincere expression of the American Lutheran Church representatives." (P. 231.) The committee furthermore reported that "in some non-fundamental points concerning the doctrine of the Last Things the Declaration of the American Lutheran Church representatives asks tolerance for certain teachings and interpretations which have been rejected in our circles." The committee also reported that the report of the American Lutheran Church speaks of "a visible side of the Church." The committee made the following recommendations to Synod, which after having been discussed in four sessions, were adopted:

"1. That we raise our grateful hearts and voices to the Triune God, thanking His mercy for the guidance of the Holy Spirit by which the points of agreement have been reached and imploring His further guidance toward the consummation of the efforts to bring about church-fellowship between the Missouri Synod and the American Lutheran Church, even though we believe that under the most favorable circumstances much time and effort may be required before any union may be reached.

"2. That Synod declare that the Brief Statement of the Missouri Synod, together with the Declaration of the representatives of the American Lutheran Church and the provisions of this entire report of Committee No. 16, now being read, and with Synod's actions thereupon be regarded as the doctrinal basis for future church-fellowship between the Missouri Synod and the American Lutheran Church.

"3. That in regard to the points of non-fundamental doctrines mentioned in the Declaration of the American Lutheran Church representatives (Antichrist, the conversion of the Jews, the physical resurrection of the martyrs, the fulfilment of the thousand years), we endeavor to establish full agreement and that our Committee on Lutheran Union be instructed to devise ways and means of reaching this end.

"4. That in regard to the propriety of speaking of 'the visible side of the Church' we ask our committee on Lutheran Union to work to this end that uniform and Scripturally acceptable terminology and teaching be attained.

"5. That, since for true unity we need not only this doctrinal agreement but also agreement in practice, we state with our synodical fathers that according to the Scriptures and the Lutheran Confessional writings Christian practice must harmonize with Christian doctrine and that, where there is a divergence from Biblical, confessional practice, strenuous efforts must be made to correct such deviation. We refer particularly to the attitude toward the antichristian lodge, anti-Scriptural pulpit- and altar-fellowship, and all other forms of unionism..

"6. That regarding the establishment of church-fellowship between the two bodies on this basis, Synod recognize the following points, which embody and augment the four recommendations of Synod's Committee on Lutheran Union:





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"2. That Synod declare that the Brief Statement of the Missouri Synod, together with the Declaration of the representatives of the American Lutheran Church and the provisions of this entire report of Committee No. 16, now being read, and with Synod's actions thereupon be regarded as the doctrinal basis for future church-fellowship between the Missouri Synod and the American Lutheran Church.

"3. That in regard to the points of non-fundamental doctrines mentioned in the Declaration of the American Lutheran Church representatives (Antichrist, the conversion of the Jews, the physical resurrection of the martyrs, the fulfilment of the thousand years), we endeavor to establish full agreement and that our Committee on Lutheran Union be instructed to devise ways and means of reaching this end.

"4. That in regard to the propriety of speaking of 'the visible side of the Church' we ask our committee on Lutheran Union to work to this end that uniform and Scripturally acceptable terminology and teaching be attained.

"5. That, since for true unity we need not only this doctrinal agreement but also agreement in practice, we state with our synodical fathers that according to the Scriptures and the Lutheran Confessional writings Christian practice must harmonize with Christian doctrine and that, where there is a divergence from Biblical, confessional practice, strenuous efforts must be made to correct such deviation. We refer particularly to the attitude toward the antichristian lodge, anti-Scriptural pulpit-and altar-fellowship, and all other forms of unionism.

"6. That regarding the establishment of church-fellowship between the two bodies on this basis, Synod recognize the following points, which embody and augment the four recommendations of Synod's Committee on Lutheran Union:



possible not necessary to agree in all non-fundamental doctrines;

The declaration that the American Lutheran Church will not give up its membership in the American Lutheran Conference;

The phrase "in the light of" occurring in the sentence "We believe that the Brief Statement viewed in the light of our Declaration is not in contradiction to the Minneapolis Theses."

In addition, many brethren expressed doubt as to the correctness of the sentence in the Declaration that God "purposes to justify those who have come to faith."







XXXIX. THE SANDUSKY RESOLUTIONS - 1938

At its 1938 convention, the Missouri Synod adopted resolutions which declared that the Brief Statement of the Missouri Synod and the Doctrinal Declaration of the American Lutheran Church is a basis for future union of these two bodies. Later in the same year, the American Lutheran Church, meeting at Sandusky, Ohio, passed the following resolutions on the same matter. (Minutes of the Fifth Convention of the American Lutheran Church, 1938, pp. 255-256.)

Since our Fellowship Commission and the Commission of the Synod of Missouri have arrived at a doctrinal agreement and since the Synod of Missouri, assembled in convention at St. Louis, has unanimously accepted this doctrinal agreement, be it

RESOLVED,

1. That we raise our grateful hearts and voices to the Triune God, thanking His mercy for the guidance of the Holy Spirit by which the points of agreement have been reached.

2. That we declare the Brief Statement of the Missouri Synod, together with the Declaration of our Commission, a sufficient doctrinal basis for Church fellowship between the Missouri Synod and the American Lutheran Church.

3. That, according to our conviction and the resolution of the Synod of Missouri, passed at its convention in St. Louis, the afore-mentioned doctrinal agreement is the sufficient doctrinal basis for Church-fellowship, and that we are firmly convinced that it is neither necessary nor possible to agree in all non-fundamental doctrines. Nevertheless, we are willing to continue the negotiations concerning the points termed in our Declaration as "not divisive of Church-fellowship," and recognized as such by the Missouri Synod's resolutions, and instruct our Commission on Fellowship accordingly.

4. That we understand why the Missouri Synod is for the time being not yet ready to draw the logical conclusion and immediately establish church-fellowship with our church. We, however, expect that henceforth by both sides the erection of opposition altars shall be carefully avoided and that just coordination of mission work shall earnestly be sought.



5. That we believe that the brief statement viewed in the light of our Declaration is not in contradiction to the Minneapolis Theses which are the basis of our membership in the American Lutheran Conference. We are not willing to give up this membership. However, we are ready to submit the afore-mentioned doctrinal agreement to the other members of the American Lutheran Conference for their official approval and acceptance.

6. That, until church-fellowship has been officially established, we encourage the pastors of both church bodies to meet in smaller groups in order to discuss both the doctrinal basis for union and the question of church practice.

7. That we humbly pray to the Lord of the Church that He might guide the course of both church bodies so that we may be led to the establishment of full fellowship as an important contribution to the unity of our dear Lutheran Church in America.

8. That we commend our Commission for its painstaking and thorough work and hereby accept and ratify the report with sincere appreciation and thanks.





## XL. THE BALTIMORE DECLARATION OF THE UNITED LUTHERAN CHURCH - 1938

In the effort toward closer union among the great Lutheran bodies of America, existing differences regarding the doctrine of the inspiration and inerrancy of the Scriptures became more and more evident. At its Baltimore Convention, 1938, the United Lutheran Church adopted the following declaration in the points concerned, thereby giving its official pronouncement on the doctrine concerning the Scriptures. (Minutes of the United Lutheran Church, Eleventh Biennial Convention, pp. 472-474.)

That The United Lutheran Church in America, in view of the need of the world today for a clear testimony to the saving truth of God in Christ and in the belief that this clear testimony can be given by a statement concerning the Word of God and the Scriptures, adopt the following declaration which it holds to be in harmony with the teaching of the Scriptures as interpreted in our Confessions:

### THE WORD OF GOD AND THE SCRIPTURES

I. We believe that "the only rule and standard, according to which all dogmas and teachers are to be esteemed and judged, are nothing else than the prophetic and apostolic Scriptures of the Old and of the New Testaments" (Formula of Concord, Epitome, Intro., I, cf. Sol. Dec., Comp. Summary, 1). We also accept the teaching of the whole Lutheran Church that the Scriptures have this unique authority, because they are the Word of God.

II. Both in the Scriptures and in the Confessions of the Church, this term "Word of God" is used in more than one sense. For this reason it is important that we should understand what these different senses are and what we mean when we call the Scriptures by this name.

III. We believe that, in its most real sense, the Word of God is the Gospel, i. e., the message concerning Jesus Christ, His life, His work, His teaching, His sufferings and death, His resurrection and ascension for our sakes, and the saving love of God thus made manifest in Him.

We believe that in and through this Gospel the Holy Spirit comes to men, awakening and strengthening their faith, and leading them into lives of holiness. (Cf. Explanation of the Third Article in Luther's Small Catechism.) For this reason we call the Word of God, or the Gospel, a means of grace (AC, Arts, V. XX; FC, Epitome, Ch. II, 4-6, 19.)

IV. We believe that, in a wider sense, the Word of God is that revelation of Himself which began at the beginning of human history,



1. *Содержание* 1.1. *Введение* 1.2. *Глава I. Общие сведения* 1.3. *Глава II. Описание* 1.4. *Глава III. Заключение*

2. *Содержание* 2.1. *Введение* 2.2. *Глава I. Общие сведения* 2.3. *Глава II. Описание* 2.4. *Глава III. Заключение*

3. *Содержание* 3.1. *Введение* 3.2. *Глава I. Общие сведения* 3.3. *Глава II. Описание* 3.4. *Глава III. Заключение*

4. *Содержание* 4.1. *Введение* 4.2. *Глава I. Общие сведения* 4.3. *Глава II. Описание* 4.4. *Глава III. Заключение*

5. *Содержание* 5.1. *Введение* 5.2. *Глава I. Общие сведения* 5.3. *Глава II. Описание* 5.4. *Глава III. Заключение*

6. *Содержание* 6.1. *Введение* 6.2. *Глава I. Общие сведения* 6.3. *Глава II. Описание* 6.4. *Глава III. Заключение*

continued throughout the ages, and reached its fullness and completion in the life and work of Jesus Christ our Lord (Gal. 4:4; Heb. 1:1ff).

We believe that this revelation was given to men chosen and inspired by God Himself to interpret the historical events in which God made Himself known.

V. We believe that the whole revelation of God to men which reached completion in Christ, the crucified and risen Saviour, is faithfully recorded and preserved in the Holy Scriptures, through which alone it comes to us. We therefore accept the Scriptures as the infallible truth of God in all matters that pertain to His revelation and our salvation.

We also believe that the Scriptures are now, and will be for all time to come, God's revelation of Himself. And because He continues to make Himself known through them, we believe that the Scriptures also are the Word of God, and this is the third sense in which that term is used.

VI. We believe that, as God's revelation is one and has its center in Jesus Christ, so the Scriptures also are a unity, centering in the same Lord and Christ. Therefore we believe that the whole body of the Scriptures in all its parts is the Word of God.

The Scriptures have their more important and their less important parts, and the measure of their importance must always be the closeness of their relation to Christ, our Lord, and to the Gospel which is the Word of God in the most real sense (see above, No. III).

We believe that there is a difference between the Scriptures of the Old Testament and of the New Testament. The Old Testament is chiefly prophecy; the New Testament fulfillment of this prophecy. The Scriptures of the Old Testament testify of the Christ Who was to come (John 5: 39; Luke 4: 21; Luke 24:27; II Cor. 1:20). The Scriptures of the New Testament are God's testimony to the Incarnate Son of God, our Lord and Saviour Jesus Christ, Who by His suffering, death, and resurrection has reconciled us to God, and has committed unto us the word of reconciliation (II Cor. 5: 19). Nevertheless, every portion of the Scriptures has its own place in God's total revelation of Himself.

We believe that the canonical Scriptures of the Old Testament have been sanctioned by the Lord Jesus Himself and His apostles (Matt. 5: 17f; John 10: 35; Rom. 1: 2; I Cor. 15: 3, etc.) We also believe that the Scriptures of the New Testament were accepted as canonical by the Christian Church under the guidance of the same Spirit of truth of Whom the Lord Jesus said to His disciples, "He shall guide you into all truth" (John 16: 13).

VII. We believe that the whole body of the Scriptures is inspired by God.



God's saving truth, which comes to us through the Scriptures, and not otherwise, is God's own revelation of Himself. The writers of the Scriptures have been His agents in its transmission. The power to receive and record it has been bestowed by Him. The act of God, by which this power was conferred, we call by the Scriptural name of inspiration (II Tim. 3: 16).

We do not venture to define the mode or manner of this inspiration, since God's ways of using human instruments are past our finding out. But we accept the inspiration of the Scriptures as a fact of which our faith in God, through Christ, assures us, and this assurance is supported by words of Scripture in which the fact of inspiration is asserted or implied (I Cor. 2: 12; II Tim. 3: 16; II Peter 1: 21).

The Scriptures are God's testimony to His Son, Who is their center (see above, No. V). They are God's Word, the means through which God leads us to faith in Christ (see above, No. III), and in our faith we see their testimony as God's own. Thus we know that they come from Him, are inspired by Him, and are God's Word.

VIII. Holding these things to be true, we believe that the Scriptures are:

1. The spring from which the saving power of God continuously flows into the lives of men;
2. The only source of truly Christian doctrine; and
3. The only rule and norm for Christian faith and life.





## XLI. THE PITTSBURG AGREEMENT OF 1940

While attempts were being made to bring the Missouri Synod and the American Lutheran Church closer to each other, steps were also being taken by which the United Lutheran Church and the American Lutheran Church were to be brought to doctrinal, if not organizational, union. Commissioners from both bodies met in Pittsburg and drew up an agreement about some controverted points, chief of which was that on the relation to the Scriptures. The following section deals with that portion of this agreement which the commissioners of both bodies adopted as their joint expression on the doctrine concerning the Bible. At its twelfth biennial convention, the United Lutheran Church officially gave its approval to this agreement, and thus this document is that body's official statement on the question. (Minutes of the 12th Biennial Convention of the United Lutheran Church in America, pp. 264, 277-278.)

1. "The Bible (that is, the canonical books of the Old and New Testaments) is primarily not a code of doctrines, still less a code of morals, but the history of God's revelation for the salvation of mankind, and of man's reaction to it. It preserves for all generations and presents ever anew this revelation of God, which culminated and centers in Christ, the Crucified and Risen One. It is itself the Word of God, His permanent revelation, aside from which, until Christ return in glory, no other is to be expected.

2. The Bible consists of a number of separate books written at various times, on various occasions and for various purposes. Their authors were living, thinking personalities, each endowed by the Creator with an individuality of his own, and each having his peculiar style, his own manner of presentation, even at times using such sources of information as were at hand.

Nevertheless, by virtue of a unique operation of the Holy Spirit (2 Tim. 3, 16; 2 Peter 1, 21) by which He supplied to the Holy Writers content and fitting word (2 Peter 1, 21; 1 Cor. 2, 12. 13) the separate books of the Bible are related to one another, and taken together, constitute a complete, errorless, unbreakable whole of which Christ is the center (John 10, 35). They are rightly called the Word of God. This unique operation of the Holy Spirit upon the writers is named inspiration. We do not venture to define its mode or manner, but accept it as a fact.



Believing, therefore, that the Bible came into existence by this unique cooperation of the Holy Spirit and the human writers, we accept it (as a whole and in all its parts) as the permanent divine revelation, as the Word of God, the only source, rule, and norm for faith and life, and as the ever fresh and inexhaustible fountain of all comfort, strength, wisdom, and guidance for all mankind."



XLII. THE MENDOTA RESOLUTIONS OF THE AMERICAN LUTHERAN CHURCH - 1942

In the efforts at doctrinal union with the American Lutheran Church, the Missouri Synod, urged by member synods in the Synodical Conference, decided in 1941 that instead of the two documents, The Brief Statement and the Doctrinal Declarations, one document should be drawn up as a basis for doctrinal agreement. Before this new document (eventually known as the "Doctrinal Affirmation") could be formulated, the American Lutheran Church, meeting in Mendota, Illinois in October 1942, passed the following resolutions known as the "Mendota Resolutions". The main feature of these resolutions was the fact that the American Lutheran Church declared its willingness to establish altar and pulpit fellowship with the United Lutheran Church on the basis of its Pittsburgh Agreement. This latter document was not satisfactory to the Missouri Synod, and thus union matters were complicated. (Minutes of the Seventh Convention of the American Lutheran Church, 1942, pp. 254-255.)

Inter-synodical fellowship is a matter of deep concern to us. Faithful efforts have been put forth and considerable progress has been made. We thank God for His blessings and we express our appreciation to our brethren who have served on these committees. We offer the following resolution for adoption:

WHEREAS, the Committees on Fellowship of the American Lutheran Church have negotiated with both the United Lutheran Church in America and the Missouri Synod to the end of establishing Pulpit and Altar Fellowship with these honorable bodies; and

WHEREAS, the American Lutheran Church has adopted the Pittsburgh Agreement and accepted the Brief Statement of the Missouri Synod in the light of the Declaration of the Commissioners of the American Lutheran Church as a basis for pulpit and altar fellowship; and

WHEREAS, though these documents - the Pittsburgh Agreement on the one hand, and the brief Statement and Declaration on the other - differ in wording, yet both express the true position of the American Lutheran Church; and

WHEREAS, the United Lutheran Church in America has adopted the Pittsburgh Agreement; and the Declaration of our Commissioners in connection with the Brief Statement has found acceptance within the Missouri Synod and was proposed by the inter-synodical commissioners of the Missouri Synod as an integral part of the doctrinal basis for future church fellowship; and





WHEREAS, to our regret fellowship has not resulted since apparently in both bodies there are large and influential groups in disagreement therewith;

THEREFORE BE IT RESOLVED, that the American Lutheran Church declare its readiness to establish pulpit and altar fellowship with either or both of these honorable church bodies on the basis of their full and wholehearted acceptance of and adherence to either of these documents, in the hope that the existing obstacles may be removed and that such pulpit and altar fellowship may be declared at an early date; and therefore that the Commission of Lutheran unity be continued.



XLIII. THE AMERICAN LUTHERAN CHURCH ON THE  
LUTHERAN UNION QUESTION - 1946

Ever since 1941, when the Missouri Synod urged that the union committees of the Missouri Synod and the American Lutheran Church produce one acceptable document, rather than to have both the Brief Declaration and the Doctrinal Declaration as bases, these committees proceeded with their task. The result was the Doctrinal Affirmation of 1945. At its 1946 meeting, the American Lutheran Church adopted the following concerning further union efforts. (Lutheran Standard, CIV, November 9, 1946, p. 6.)

"WHEREAS, The attempt to formulate a unified doctrinal statement, such as the Doctrinal Affirmation, has not produced a document generally acceptable, and

WHEREAS, After years of effort in this direction we despair of attaining Lutheran unity by way of additional doctrinal formulations and reformulations; and


WHEREAS, The adoption of the Minneapolis Theses, the Washington Declaration, the Brief Statement and Declaration, the Pittsburgh Agreement, and the Overture on Unity has demonstrated that the chief obstacles to Lutheran unity are not matters of doctrine so much as background, approach, spirit, attitude, and practice, which can and should be resolved in an atmosphere of candor, mutual understanding, and love, therefore be it

RESOLVED, That we reaffirm our sincere and earnest desire to achieve official church fellowship with all Lutheran bodies, and to that end continue our Committee on Fellowship, charging it to explore the measure of agreement we have with other Lutheran bodies and to further such agreement toward the goal of true unity."









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## FACULTY

APPENDIX

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